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## Трио

А.Д. КАСТАЛЬСКИЙ

Тенор

Баритон

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## To the Journal of the Moscow Patriarchate

Permit me to convey my thanks and cordial greetings to all those who have sent me their greetings on the occasion of the Christmas festival and of the New Church Year.

With God's blessing,

Patriarch PIMEN

December 30, 1971

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# The Patriarch Welcomes Participants in the Second Theological Discussion Between Delegations of the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church

To the Most Reverend Dr. Martti Simoëkki, Archbishop of Turku and Finland

And His Grace Archbishop Filaret of Dmitrov, Rector of Moscow Theological Academy

And all the Members of the Theological Delegations of the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church.

Beloved Brother in the Lord, Archbishop Martti Simoëkki, beloved Brother in the Lord, Archbishop Filaret, Right Honourable participants in these theological colloquies!

I extend to you my most cordial greetings and rejoice at your meeting, remembering the words of the Flockmaster: "Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18, 20). This divine and truly salutary recommendation that we should gather together in the name of the Lord is one that is constantly remembered in all the ecumenical activities of our Russian Orthodox Church and, without doubt, in those of other Churches, also. Today, when the theologians of the Evangelical-Lutheran Church of Finland headed by their most worthy Primate Archbishop Martti Simoëkki and representatives of the discipline of Theology for the Russian Orthodox Church under the leadership of Archbishop Filaret are met together once again, this time under the hallowed roof of the Holy Trinity-St. Sergius Lavra, we take the opportunity to convey to you our wish for blessed success in your forthcoming theological discussions.

It is indeed in the name of Christ that we make the contribution of our service to the establishment of confessional unity, that we conduct our talks on vital issues of faith and life and that we act to further the cause of justice, peace, freedom, brotherhood,

cooperation, the fruitful development of all peoples, to defining a worthy place for man in the social development and existence of this world.

Your discussions will naturally proceed within the sphere of the christological theme, for in Christ alone is our hope. Christ is the vine, we are the branches, he that abideth in Him "bringeth forth much fruit" (Jn. 15, 5); if we wish our dialogue to be fruitful then it is up to us to look constantly to the Author and Finisher of all things, Our Lord Jesus (Heb. 12, 2).

The Divine Liturgy, in the course of which we celebrate the sacrament of the Eucharist, contains a synthetic element; it both expresses and creates the wholeness of the Body of Christ, His Holy Church. Essentially, it is here that we discover the community, concord and sobornost (conciliarity), the catholic unity. Even the discussion of matters pertaining to the Eucharist, however, can and should bring us to an understanding that will take us nearer to that confessional unity to which we all aspire.

The Liturgy reminds us yet of another truth which, we are convinced, should not be overlooked by any follower of Christ. All the divine condescension, plan of salvation, eschatological designs are addressed to man. In present circumstances and at this present time it is important to give particular thought to the man, to humanity, to the social responsibility of the individual and to social concern for every individual, social group and nation, seeking ways and means to preserve and uphold the paths of righteousness in our world.

The problem of justice which you have undertaken to discuss always appears dynamic in this changing world, yet we see in it still that immutable and all-embracing something which we Christians call the righteousness of



God (Mt. 3, 15; 5, 6; 6, 33). If we seek the righteousness of the Kingdom of God, we are called in this world to work for the establishment of justice in relation to man, society, peoples, all mankind and that natural world over which God Himself has granted us dominion.

Are we not all aware of the afflictions of our brothers, people in various parts of the world who are now, at this moment, suffering from oppression and exploitation, hungry, destitute of the barest necessities of existence, dying on the battlefields of Indochina and the Indian subcontinent?

## To His Holiness PIMEN, Patriarch of Moscow and All Russia

The participants in the Second Theological Discussion between the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland, foregathered here in Zagorsk, at the spiritual centre of the Russian Orthodox Church, beneath the hospitable roof of the Holy Trinity-St. Sergius Lavra, send You, Your Holiness, our most respectful greetings. Inspired by Christ's prayer "that they all may be one" (Jn. 17, 21), we are making every effort to find a common approach to the understanding of the Holy of Holies of the Church of Christ: the Eucharist. Aware as we are of the importance of peace on earth if there is to be progress in any sphere of human

FILARET,  
Archbishop of Dmitrov

December 3, 1971.  
The Holy Trinity-St. Sergius Lavra

### CURRENT EVENTS

On December 11, 1971, in the Theological Academy, Archbishop Filaret of Dmitrov received Mr. and Mrs. Barzel. Mr. Barzel is Chairman of the Christian Democratic Union (the Federal Republic of Germany), and Chairman of the faction of the Christian Democratic Union and the Christian Social Union in the Bundestag. The guests were accompanied by L. M. Zamyatin, a Deputy of the Supreme Soviet of the USSR.

From December 22 to 29 of the year 1971, Archbishop Yuvenaliy of Tula and Belev, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, was visiting the Hungarian People's Republic to officiate at the Christmas services (celebrated on December 24/25) in the churches of the Deanery

With all my heart I am with you, participants in these present theological discussions, and pray that God will bless its proceedings to the furtherance of Christian unity and of our common service to the welfare of the world, to the humane aims of its development.

May the mercy of the Divine Father, the presence of the Word that was in the Beginning and the grace of the Life-giving Spirit be with us all!

PIMEN,  
Patriarch of Moscow and All Russia

December 10, 1971  
Moscow

life, spiritual or material, we also desire to clarify the position of our Churches with respect to concepts of justice and the use of force as a factor in the establishment of peace.

We thank Your Holiness for the warm words of welcome that you have addressed to us, for your prayers and blessings. May our efforts be for the benefit of our Churches and cooperation between them and serve to strengthen the ties of friendship between our countries and peoples. We beg you, Your Holiness, to accept our best wishes. May the Lord bless you with health and long life. Is polla eti, despota!

Dr. MARTTI SIMOEKKI  
Archbishop of Turkey  
and Finland

of the Moscow Patriarchate in the Hungarian People's Republic.

December 23, 1971. The Second Secretary of the Ethiopian Embassy in the USSR Mr. Firdiok Tiklemar visited the Department of External Church Relations of the Moscow Patriarchate where he was received by Archimandrite Chrysostom, a member of the Department.

On December 24, 1971, at the invitation of the Rector of the Catholic Church of St. Ludovic in Moscow, Father Stanislav Mazheyka, Archbishop Filaret, Rector of the Moscow Theological Academy and Seminary, was present at the Christmas Service together with Archimandrite Chrysostom, a member of the Department of External Church Relations of the Moscow Patriarchate. Archbishop Filaret and Father Stanislav exchanged Christmas greetings.



## The Activities of the Russian Orthodox Church in the Cause of Peace

The Report  
of Metropolitan ALEKSIY  
of Tallinn and Estonia  
May 31, 1971



On March 3, 1950, Patriarch Aleksey appealed to the heads of all Local Orthodox Churches to unite their efforts for peace. Many heads of Churches readily responded, with the result that they began to work together for international peace.

At that time one of the most pressing problems was the question of a ban on atomic weapons and of how to confine the use of nuclear energy to exclusively peaceful purposes. The necessity of banning atomic weapons had been sufficiently demonstrated by the unwarranted use of the atomic bomb by the US resulting in the barbarous destruction of the Japanese cities of Hiroshima and Nagasaki. Although the Soviet Union had been in possession of the atom bomb since 1949, it nevertheless insisted on its being banned. Soviet initiative in this matter found wide support in international democratic circles. Accordingly the Permanent Committee of the World Peace Congress, which met in Stockholm in March 1950, condemned the use of atomic weapons and demanded their prohibition. This was expressed in the celebrated Stockholm Declaration. On April 6, 1950, the Holy Synod of the Russian Orthodox Church expressed, on behalf of its episcopate, clergy and laity, unanimous agreement with the Stockholm Declaration and called upon fraternal Local Orthodox Churches to support it. On July 1, 1950, Patriarch Aleksey urged all the members of the Russian

Orthodox communion to sign the Stockholm Declaration. In this way the voice of the Russian Orthodox Church joined with the voices of people all over the world in opposing the use of atomic weapons, and this brought the war-mongers to their senses.

In July 1950 a peace conference of the clergy of all Christian Churches in Czechoslovakia was held in the town of Lugachovitse. This was an interesting attempt at collaboration among people of different faiths within a single country in the cause of peace. Patriarch Aleksey sent a message to the conference and Metropolitan Nikolay addressed it on behalf of the Russian Orthodox Church.

At the end of the forties a number of new states dedicated to the reorganisation of the society in the interest of the welfare of the broad masses were set up on the continent of Asia. The movement for national liberation grew apace. This exacerbated international differences in the Far East. Under the pretext of fighting Communism, the United States interfered in the internal affairs of the Korean people. Thus began the so-called "Korean War". On 21 August, 1950, Patriarch Aleksey and the Holy Synod of the Russian Church sent a note to the Security Council of the United Nations deploring the tragic events in Korea and urging the Council to take all possible measures to end the conflict. In October 1950, the Second All-Union Peace Conference was held in Moscow with the participation of the Russian Orthodox Church. In his address to the conference, our delegate came out against all war propaganda and for the ending of the war in Korea.

In November 1950, a representative of the Russian Orthodox Church took part in the work of the Second World Peace Congress, which was held in Warsaw. The attention of the delegates was drawn to the suffering of the Korean people to the danger of the expansion of this war to international scale; to the continuation of war propaganda in many countries; and to the menace of the arms race.

In February 1951, the Berlin session of the World Council of Peace issued a proposal that the Five Great Powers should sign a Peace Pact. Patriarch Aleksey on behalf of the Russian Orthodox Church expressed his support of this proposal and in August 1951 called upon all the members of his flock to sign it.

Conclusion. See No. 1 for 1972 for the first part of the speech.



On 12 March, 1951, the Supreme Soviet of the USSR adopted a law in defence of peace, prohibiting war propaganda in any form and listing it as a grave criminal offence. This law won the complete approval of the episcopate, the clergy and the laity of the Russian Church.

On 23 July, 1951, in the Trinity-St. Sergius Lavra, a gathering of the primates of the Orthodox Churches of Antioch, Russia, Georgia, Roumania and Bulgaria sent an appeal to Christians the world over to redouble their efforts in the cause of peace so that all attempts to inflict another world war on the peoples of the earth might be frustrated.

In November 1951, a delegation of the Russian Orthodox Church headed by Patriarch Aleksiy participated in the Third All-Union Peace Conference held in Moscow. At this conference Patriarch Aleksiy made a speech.

From May 9th to 12th, 1952, the first of a series of conferences dedicated to peace, was held at the Trinity-St. Sergius Lavra. It was convoked by Patriarch Aleksiy and attended by representatives of all Churches and religious organizations in the USSR. The international situation was extremely tense at the time; it seemed as if a new world war might begin any day. The Conference appealed to Churches, religious organizations and believers of all denominations throughout the world calling them to fight for peace together and to demand that their governments prevent the outbreak of another war conflagration.

In December 1952, the Fourth All-Union Peace Conference was held in Moscow. In his speech, Patriarch Aleksiy said that the foreign policy of the Soviet government was dictated by the desire for peace, and that all the peoples of the world looked upon the USSR as a bulwark of peace. Patriarch Aleksiy supported the idea of convening another World Peace Congress.

This Congress took place in December 1952, in Vienna. Speakers demanded that an end be put to the shedding of blood on Korean soil and the Congress issued a special appeal for peace in Korea. As everyone knows, an armistice was signed on July 27, 1953, and this eventually brought about the end of the three years of carnage. The Russian Orthodox Church contributed its share to the success of these peace efforts.

Throughout the post-war years down to and including the present day the Church's activities in the cause of peace have led Her to take a stand on such vital international problems as disarmament and the ending of the arms race, decolonisation and racism, the security on the European continent, peace in the countries of Southeast Asia and the Near East. Needless to

say, we did not assume the role of bystanders at moments of crises such as the one which arose in the Caribbean Sea in 1962; we took whatever steps were compatible with our position as churchmen to see that peace was restored and preserved.

The bulk of the activities of the World Council of Peace centres around the problems listed above, in changing aspects dictated by changing times. I will not mention all the regular and special sessions of the Council's bureau, in which our Church took part. I would like, however, to mention our active participation in the international conference held in Stockholm in June 1954, for the purpose of lessening international tension; the World Assembly of Peace held in Helsinki in June 1955; the World Congress for Disarmament and International Cooperation held in Stockholm in July 1958, the World Congress for Disarmament and Peace held in Moscow in July 1962, at which Patriarch Aleksiy, the head of our delegation, made a speech; the World Congress for Peace, National Independence and Universal Disarmament held in Helsinki in July 1965; the World Assembly for Peace held in Berlin in June 1969; and the World Assembly for Peace held in Budapest in May of this year. From all of these gatherings religious people elaborated and adopted special appeals to believers throughout the world urging them to support the resolutions of the World Council of Peace directed towards the strengthening of peace, friendship and cooperation among all peoples and nations.

During the period under discussion the following important steps were undertaken by Patriarch Aleksiy, the Holy Synod and other representatives of the Church.

On February 21, 1955, Patriarch Aleksiy and permanent members of the Holy Synod of the Russian Orthodox Church came out with a statement in support of the banning of nuclear weapons. "The Russian Orthodox Church," says the document, "considers itself duty-bound to publicly reaffirm its support of the popular demand that the use of nuclear weapons be unconditionally prohibited, so that the fears of the peoples may be dispersed and the practicability of peaceful co-existence be clearly demonstrated to them."

On April 1, 1955, Patriarch Aleksiy and other ecclesiastical leaders signed a protest addressed to people throughout the world by the World Council of Peace against all preparations for nuclear war, and with a demand that the world's stores of nuclear weapons be destroyed.

On May 11 of that same year Patriarch



Aleksiy made a speech to the Fifth All-Union Peace Conference in which he stated the Church's position in regard to all measures designed to free the world of the menace of nuclear weapons.

The Russian Orthodox Church expressed its support of the Egyptian people, who were victims of military intervention in October/November 1956, and rendered material aid to the Egyptian Christians.

On May 31, 1957, Patriarch Aleksiy and permanent members of the Holy Synod appealed to the governments of all countries possessing nuclear weapons, asking that they come to an agreement to immediately stop testing such weapons.

In July 1957, the Sixth World Youth and Student Festival was held in Moscow. At the invitation of the Russian Orthodox Church, a splendid gathering of young Christians from Moscow and other Russian towns and young Christian participants in the festival, was held at the Trinity-St. Sergius Lavra. It came to be a genuine celebration of peace and friendship, testifying to the eagerness of our young believers to take an active part in the movement for world peace. On August 3 a discussion was held at the Moscow Festival on the theme: "The Civil Duty of Young Christians", in which a large group of young members of our Russian Orthodox Church joined their voices to those of young people who had come to the festival from other countries.

On November 23, 1959, Patriarch Aleksiy and the Holy Synod sent messages to the heads of other Orthodox Churches, asking them to support the programme of universal and complete disarmament, then under consideration by the United Nations.

In February 1960, a Conference of Soviet Social Organizations in support of disarmament took place in Moscow. In his speech to this Conference Patriarch Aleksiy said: "The Russian Orthodox Church heartily and unwaveringly supports the Soviet proposal for universal and complete disarmament, and looks upon the recent law on the reduction of Soviet armed forces as ample proof of the peaceful aspirations of our people."

On July 13, 1960, 350 participants of the World Congress for Peace and Universal Disarmament, representatives of various denominations, met at the Trinity-St. Sergius Lavra. Patriarch Aleksiy and prominent leaders of our Church took an active part in the work of this gathering.

When newly-emancipated Cuba was threatened with foreign invasion, the world literally found itself on the brink of a thermonuclear war. On October 25, 1962, Patriarch Aleksiy and leaders

of other Christian Churches and religious bodies in our country issued an appeal to the heads of all governments, to the heads of all Christian Churches, and to Christians of the world, urging them to do everything in their power to prevent this military catastrophe. Simultaneously Patriarch Aleksiy sent a wire with a similar message addressed to U Thant of the United Nations.

In connection with the signing of the Agreement on the prohibition of nuclear tests in the three media, Patriarch Aleksiy sent messages to the heads of three nations — the USSR, the USA and Great Britain — stressing the importance of the Agreement as a means of getting mankind rid of the threat of nuclear war and of putting into practice the principles of peaceful coexistence.

On February 18, 1965, Patriarch Aleksiy issued a protest against the attack made by US armed forces on the Democratic Republic of Vietnam. The tragic development of the war in Vietnam led the Patriarch to protest further during the Christmas holidays of 1965: "We urge the United States government to observe the 1954 Geneva Agreements on Indochina... and also the injunction against interference in the internal affairs of other countries issued by the XX session of the UNO General Assembly... The people of Vietnam must be allowed to decide their destiny on their own." This concern for the Vietnamese people as well as an anxiety caused by the fighting in the Middle East found its expression in a joint statement of Patriarch Aleksiy and Patriarch Cyril of Bulgaria made in Odessa on June 10, 1967.

I wish to place special emphasis on the growing disquietude of the Russian Orthodox Church in connection with the further tragic development of events in Indochina. We have consistently come out in defence of the peoples of Vietnam, Laos and Cambodia, to whom American intervention has caused unspeakable sufferings. For this reason on March 24, 1970, not long before his death, Patriarch Aleksiy addressed the participants in the Stockholm Conference for Peace in Vietnam, saying: "Members of the Russian Orthodox Church, together with all the Soviet people, have been on the side of fighting Vietnam and are doing all in their power to speed up their just victory."

On May 6, 1970, in connection with the expansion of the American theatre of war in Indochina Metropolitan Pimen, the Locum Tenens of the Patriarchal Throne, came out with a resolute protest against this new act of aggression and an earnest plea that the American government should stop its military activities, strictly adhere



to the Geneva Agreements, and withdraw its troops from South Vietnam, Laos and Cambodia.

We attribute the utmost importance to the Second Conference of Representatives of all Churches and Faiths in the Soviet Union, held in July 1969, at the Trinity-St. Sergius Lavra, the aim of which was to further fellowship and peace among all peoples; the resolutions it adopted were of no passing significance. Many of you took part in that Conference and the rest no doubt are acquainted with its work from the numerous articles printed in the *Journal of the Moscow Patriarchate*. For that reason I shall not dwell on it at length. The 175 delegates representing 25 different faiths and religious groups, as well as many different nationalities living in our country, assembled to consider the most pressing international problems of the day and to decide what practical measures believers could take to further peace and friendship among peoples throughout the world. A. N. Kosygin, Chairman of the USSR Council of Ministers, sent a message of greeting and good wishes for the success of the Conference.

The problems of Vietnam, the Middle East, European security, colonialism and racism, were presented from the point of view of the responsibility they place upon believers of all faiths and creeds, who are working towards the establishment of peace and justice on earth. Other subjects for discussion were "Peaceful Co-Existence and the Revolutionary Remaking of the World", "The Banning of Nuclear Weapons", "Underdeveloped Countries and Their Relationship to Problems of Justice and International Peace", "The Place of the Individual in Contemporary Social and Political Structures".

In an appeal to believers all over the world, to all men of good will, the participants in the Conference said among other things: "We know that neither difference in faith nor absence of faith, can prevent us from joining forces and working shoulder to shoulder to serve the human community, be it on a local, national or international scale."

Allow me now to discuss the participation of the Russian Orthodox Church in the activities of the Christian Peace Conference, an organization which occupies a special place in our peace efforts. Hierarchy, clergy and laymen of our Church attach great importance to the activities of the Christian Peace Conference, this representative of an ecumenical movement in which Christians' responsibility for world peace, social justice and a way of life worthy of human dignity is inherent. The CPC is for lasting peace and cooperation among all peoples based on the

principle of peaceful co-existence. It is for social and economic structures making impossible oppression and exploitation of man by man. Members of the CPC support national liberation movements. The CPC is against any form of imperialism. These are the principles underlying its programme. As it is unattached to any institution, membership in the CPC is open to representatives of all Churches, religious organizations, separate groups of Christians or individual enthusiasts who are ready to embrace its programme.

The CPC was founded in Prague in June 1958, during a gathering of clergymen and Christians from various countries to discuss the tasks confronting Christians dedicated to peace, and to consider means for making their efforts in this cause more effective. Representatives of several Christian Churches in the USSR took part in the Prague conference, among them the late Metropolitan Pitirim of Minsk and Byelorussia, representing the Russian Orthodox Church.

In June 1961, again in Prague, the First All-Christian Peace Congress was held, to which the Russian Orthodox Church sent a delegation. In his message to the Congress, Patriarch Aleksiy expressed his confidence that "the Gospel spirit of love would guide all the work and decisions of this Universal All-Christian Congress in defence of peace." The First Congress adopted as its theme the words of the angel glorifying the birth of Christ: "Peace on Earth!" (Lk. 2,14). As a result of extensive and earnest discussion, an appeal to all Christians was drawn up which said, among other things: "God has not withdrawn His promise of peace, mercy and love for mankind, that's why we take it upon ourselves to appeal in the name of Jesus Christ, our Crucified and Resurrected Lord, to all Christians and to peoples, assuring them of our support, addressing to them our petition, our summons, our admonition, and reminding them of the promise of peace on earth."

Working and Advisory Committees (of which delegates from the Russian Orthodox Church became members) were formed to carry out the tasks of the Congress. In 1961 the Episcopal Council of our Church gave its formal approval of our participation in this Christian movement for peace and authorized the Holy Synod to contribute in every way to our participation in the CPC activities.

In the ten years of its existence the CPC has considerably expanded its geographical limits. At present its work is being carried out by Christians attached to various Churches in many different countries of Asia, Africa, North and



South America, Australia and Europe. The CPC has also broadened its ideological scope to embrace such topics as: the theological basis for the peace movement, the armaments race and disarmament, colonialism and racism, the relationship between politics economics. The Conference attributes special importance to young people, who play such a specific role in the modern world. It gladly collaborates with secular as well as religious movements and organizations concerned with international problems of peace. The activities of the CPC are implemented by means of numerous conferences, consultations and symposiums.

The Second All-Christian Peace Congress was held in Prague in June/July 1964, this time adopting as its motto: "My covenant was with him of life and peace" (Mal. 2, 5). The third was held in France in 1968 with the theme: "let him seek peace, and ensue it" (1 Pet. 3, 11). Our Church continues to take an active part in the CPC Congresses as well as in its other activities. For many years Metropolitan Nikodim of Leningrad and Novgorod has been a permanent member of the Working Committee as well as one of the Congress's Vice-Presidents. At present he is Chairman of the Board of Vice-Presidents. In September and October of this year the Fourth All-Christian Peace Congress is to be held in Prague. There can be no doubt but that the Russian Orthodox Church will go on working just as energetically and effectively for the Christian peace movement.

In 1961 the Russian Orthodox Church became a member of the World Council of Churches, whose Assembly was held at New Delhi in that year. In his speech to the Assembly Patriarch Aleksiy expressed his hope that the WCC would be more earnest in its searchings for ways to unite Christian Churches on the problems of faith and also more purposeful in pursuing practical activities relating to priorities of the day, the most pressing of which was the problem of peace.

From that day to this representatives of our Church at the WCC assemblies and conferences, as well as members of permanent bodies connected with the WCC, have done all in their power to make the Council's efforts for peace effective. Some of its best work was achieved by bodies including representatives of our Church. Our representatives can justly claim a share in the honours won by some of the Council's achievements.

In the years of its existence the WCC as a whole, and particularly its Central and Executive Committees (of which Metropolitan Nikodim is a member) as well as the special Churches'

Commission on International Affairs have done much to aid the cause of world peace. It has at the same time taken steps which, in our opinion, can hardly be called efficacious especially in regard to problems of international tension and international collaboration.

In February 1964, a meeting of the Executive Committee of the WCC was held in Odessa. Its members drew up a document entitled "Disarmament, Its Problems and Its Feasibility at the Present Moment". It hailed the Moscow Treaty on the Banning of Nuclear Tests in the Three Media as a practicable measure for lessening world tension, and it earnestly entreated the big powers to cooperate in achieving disarmament.

In July 1966, a World Conference Church and Society, was held in Geneva, the main theme of which was "The Christian Answer to the Technical and Social Revolutions of Our Times". A large group of the hierarchs, clergy and laity of the Russian Orthodox Church spoke at the conference. We were gratified by the resolution stand taken by the conference against the war in Vietnam and for an increase in Christian effort in the cause of peace and world fellowship. We feel, however, that the resolutions of the conference were not implemented in practice by the World Council of Churches.

Very gratifying were the decisions adopted by the Fourth Assembly of the WCC held in Uppsala in July 1968, in which the Russian Orthodox Church participated.

We attach great significance to the results of the Third Consultation on Disarmament held in July 1970, in Geneva. No less significant is the concern shown by the Churches, among them the Russian Orthodox Church, in calling this Consultation at which questions of universal and complete disarmament, the banning of chemical and bacteriological weapons and other problems were discussed; recommendations were submitted to the Churches which form a part of the WCC along with a request that this organization pursue the adoption of concrete disarmament measures more vigorously.

Representatives of the Russian Orthodox Church followed the same line while participating in the work of the Conference of European Churches, a regional ecumenical organization created in 1959 with the purpose, among others, of preserving peace on the European continent. As a member of the presidium of the CEC I must say that the organization was lax in pressing for peace, that work in this field suffered many lapses and in general was not sufficiently effective. A swing towards a more realistic view of the peace problem was noticeable at the CEC Assembly "Nyborg-V" held



Pärtschach, Austria, in 1967. The following CEC Assembly, "Nyborg-VI", which met in April of this year in Nyborg, devoted much attention to the peace activities of European Churches. The Russian Orthodox delegation presented a memorandum favouring the expansion of the peace activities of the CEC as a whole and its separate members in particular which met with the approval of the gathering. The Assembly created a special permanent working group called "For Peace in Europe" and in its declaration came out in support of a proposal to call a conference on European security attended by representatives of all European states; it also came out for bilateral peace pacts between European states, and for the ending of hostilities in Southeast Asia and the Middle East.

Turning now to a brief discussion of the collaboration of the Russian Orthodox Church with other Churches and religious groups, let me begin by saying that in the USSR in March 1956, and in the USA in June of that same year, members of various Churches in the Soviet Union met with representatives of the US National Council at which discussions of Christian Churches were held as to the best means by which the Churches of both countries could serve the cause of world peace.

In September 1961, a Pan-Orthodox Conference was held on the Island of Rhodes for the purpose of drawing up a list of themes of particular interest to world Orthodoxy to be elaborated by Local Orthodox Churches and discussed at the coming Pan-Orthodox Council. At this conference the Russian delegation proposed including in the list the following themes: "Collaboration of Orthodox Churches for Realising the Christian Ideas of Universal Peace, Brotherhood and Love," "The Orthodox Church and Race Discrimination," "The Orthodox Church and Problems Confronting Christians in Areas of Sudden Social Change."

In August and September 1962, delegates of the US National Council of Christian Churches were again guests of the Russian Orthodox Church. Discussions were held on the theme, "Universal Peace: What the Church Can Do to Achieve and Safeguard it in Accordance with Christian Concepts of Justice and Freedom." One of the public statements coming from this meeting read: "An exchange of opinions on the question of how universal peace is to be achieved and strengthened resulted in a recognition that both sides must intensify activities in this direction." Discussion of this question was continued during a return visit of representatives of the Orthodox and other Churches in the USSR to the United States in 1963.

In August/September 1963, we began working with a Protestant group in the US called the Church of the Brethren. Small as it is, this group is distinguished for its activities in social and political life. So far we have met with them five times to discuss theological and practical aspects of witness and world peace. In August of this year we expect to meet again, this time in Kiev, the theme of our discussion to be "The Christian Witness and Service in the Cause of World Peace."

In March 1967, the third conference of theologians of the Russian Orthodox Church and the Evangelical Church of West Germany took place in Höchste, FRG. One of the matters discussed was "Reconciliation through Christ and Peace on Earth." In the final statement released by this gathering it was declared that the Church must take a sober view of reality and be ready to collaborate with non-Christians in a common desire to establish a just and lasting peace and assure all-round progress throughout the world, to combat anti-Communism as a movement inspired by hate and the false idea that there can be no co-existence and cooperation between East and West, and also to insist on the rejection of war as a means of settling international disputes. The fourth theological discussion took place in Leningrad in September 1969. Again the matter of peace was touched on in discussing such topics as "The Christians' Duty in Regard to Peace, According to the Testimony of the Fathers of the Church," "How the Christian Can Serve the Faith by Working in Peace and Cooperation with Non-Christians."

In December 1967, a conference of theologians of the Roman Catholic Church and the Russian Orthodox Church was held in Leningrad to consider the social concepts of the Roman Catholic Church. During the sessions problems of Christian responsibility for social justice and peace arose. Discussions between representatives of the two Churches were resumed in December 1970, in Bari. The theme of the new conference was "The Role of the Christian in a Developing Society." Speeches emphasized the Christian's responsibility in contemporary life, his obligation to reconcile conflicting parties and contribute to the advancement of human society.

In October 1969, a consultation between members of various Christian Churches in the Soviet Union and the United States was held at Fordes House near Saint Louis, Missouri, USA. The subject discussed was "What Christians Have Done to Bring About the Limiting and Curtailing of Armaments." A joint statement issued by the consultation declared: "The reason for calling this consultation was the belief that Christian



convictions are directly and deeply connected with world problems such as disarmament and arms limitation, in as much as the latter lie at the root of universal human problems. All speakers expressed particularly deep interest in the anticipated negotiations between the US and USSR on the limitation of strategic weapons, and their hope that the negotiations would effect a de-escalation of armaments race."

In October 1970, a second consultation between representatives of Christian Churches in the US and the USSR was held at the Trinity-St. Sergius Lavra. Here the discussion was about "The Christian Contribution to World Peace." The American delegation was represented by members of the Episcopal Catholic Conference; our delegation—by members of the Russian Orthodox Church, the Roman Catholic Churches of Latvia and Lithuania, the Evangelical-Lutheran Churches of Latvia and Estonia, and the All-Union Council of Baptists. Christian A statement issued by the consultation read: "We have discussed problems troubling Christians and Churches in the US as well as in the USSR, to the solving of which we can and must exert effort for the sake of achieving world peace. The problems involve, first of all, Indochina and the Middle East, the areas where people are being exposed to untold suffering and death owing to military operations that threaten to expand to other areas. We pray for the immediate cessation of military activities and will do all in our power to bring this about."

In March 1970, in Turku, Finland, a theological discussion was held by representatives of the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church. One of the subjects discussed was "The Theological Basis of the Church's Activities in the Cause of World Peace." The resolution drawn up at the end of the conference stated: "Christians cannot escape their responsibility for peace... Christians must collaborate in this cause not only with one another but with all men of good will... Christians must band together in resisting the exploitation of man by man, in opposing racism and all other forms of discrimination, and in combating any manifestation of contempt for human dignity."

Let me also note our participation in the consultation "Christian Efforts for World Peace" held in Baden, Austria, in April 1970, on the initiative of the Papal Commission "Justice and Peace" and the World Council of Churches mixed commission "Society, Progress and Peace." The consultation worked out numerous recommendations designed to guide Churches and Christians in their activities in the seventies.

At the World Inter-Religious Conference "Religion and Peace" held in Kyoto, Japan, October 1970, a report on the results of Second Inter-Religious Conference held in Moscow was received with great interest. The Kyoto conference discussed the most important problems of international relations and drew appropriate recommendations. One of the documents summarizing the work of the conference, the report "Human Rights", reads as follows: "The use of napalm and lethal chemicals, mass killing of war prisoners and the wiping out of civilian populations, the bombing of unprotected towns and villages—all these are not only crimes against humanity, they also constitute a violation of moral law."

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This is far from being a complete review of the peace activities engaged in by the Russian Orthodox Church, activities which we are sure will receive the complete approbation of the Local Council.

What are the tasks that still confront the Church in this field?

We must go on investigating the theological sanctions determining our activities in the cause of a just and lasting peace and the peaceful co-existence of states with different social structures.

We must expose the lies underlying such attitudes as anti-Sovietism and racism and such false conceptions as the theory of "convergence". With every means at our disposal we must oppose imperialism as the main obstacle in the way of ensuring just and lasting universal peace and human progress. In our effort to confirm the principle of peaceful co-existence in international relations we must work for peaceful relations among states and peoples, encouraging collaboration in such vital matters as the preservation of the natural environment and the exploitation of natural resources. With these ends in view we must work for the universalization of the United Nations Organization and its subsidiary bodies and see that all its decisions directed towards peace, security and progress are scrupulously carried out.

We must in every way support the idea of universal and complete disarmament and, until this is achieved, every separate measure tending to improve the international climate. We must fight for the immediate signing of agreements banning nuclear, chemical and bacteriological weapons and the prohibition of underground nuclear tests. We must press for the calling of a conference of the Five Big Powers on nuclear disarmament and the elimination of military bases on foreign territory. It is our task to



insist on the setting up of non-nuclear zones and the curtailing of war budgets.

Our aims demand that we support all measures proposed by European states to preserve peace and to foster collaboration among the peoples of our European continent. It is our duty to see that the European states call a security conference as soon as possible. We must come out for the immediate ratification of agreements between West Germany and the Soviet Union as well as between West Germany and the Polish People's Republic.

The peace towards which we and all people of good will aspire cannot triumph until the policy of imperialism with its aim of world domination is destroyed. At present this policy, in the guise of anti-Communism, is throttling the efforts of the peoples of Indochina to choose their own way of life, is causing untold suffering in Vietnam, Laos and Cambodia by destroying their populations, their national economy and natural resources. Imperialism lies at the basis of the racist policy pursued by the governments of South Africa and Southern Rhodesia. It is the motivating force behind the activities of US racists and Portuguese colonialists.

In view of the indescribable suffering imperialism has caused hundreds of millions of human beings, we consider it our sacred duty to bear our part in the struggle now being waged against it.

We stand for peaceful co-existence and against the policies of imperialism, which are the cause of the armed conflicts in Indochina and the Middle East.

We stand for the freedom and independence of all peoples, against colonialism, neo-colonialism, apartheid, racism and other forms of the oppression of man by man.

We are for the remaking of social structures that oppress whole peoples and prevent them from freely developing; we are for the overthrowing of regimes of enslavement, by revolutionary means if the situation demands it.

We stand for the harmonious advancement of every nation so that every individual will have unlimited opportunities for personal development and will, in return, dedicate himself to the service of all.

We believe that the programme of activities in the cause of peace adopted by the Russian Orthodox Church, Her Episcopate, clergy and laymen, corresponds with the views of the members of this Venerable Council and will be supported by them.

Our mother, the Russian Orthodox Church, sees clearly what must be done in the struggle for peace and justice. We, churchmen, recognize our responsibility to fight for world peace and we are firmly resolved to "follow after the things which make for peace, and things where-with one may edify another" (Rom. 14, 19).

May our Holy Russian Orthodox Church lend Her aid in preserving the peace we now so blessedly enjoy and may She extend it through the bond of love and peace with all Orthodox Churches and through fellowship and cooperation with Christians of other Churches, with believers of other religions, and with all men of good will!



Members of the Local Council representing the Dioceses of Saratov, Kirovograd, Chernovtsy and Arkhangelsk.

## New Year and Christmas at the Patriarchal Cathedral

On New Year's Eve it is the custom for the Russian Orthodox Church to hold a specially sung prayer service. The Primate of the Russian Church, the Patriarch of Moscow and All Russia, conducts this service in the Patriarchal Cathedral of the Epiphany in Moscow, thus in spirit leading the prayers being sung in every parish of every diocese, in monasteries and theological academies and seminaries throughout this country and beyond its borders.

On the Eve of the New Year of 1972, at 6 o'clock in the evening, the clergy of the Patriarchal Cathedral held a simple Vespers and Mattins. At the end of the service, at 8 o'clock, His Holiness Pimen, Patriarch of Moscow and All Russia, assisted by the clergy, deacons, readers and servers of the Cathedral, conducted a prayer service and akathistos at the shrine of St. Aleksiy, Metropolitan of Moscow.

After the prayers, the Patriarch greeted the congregation from the ambo:

In the name of the Father, and of the Son, and of the Holy Spirit!

Beloved brothers and sisters! Again you and I are standing, as we stood a year ago today, before the face of the Lord, our Saviour in this holy House of Prayer.

Our soul aspires to eternal joy. For us Christians this finds expression in our longing for the life which was lost long ago through the sin of our forefathers, a life which will never grow

old and which abides in eternal abundance.

This life was brought to earth by the Lord Jesus Christ, the Incarnate God, Whose Nativity, you and I, dear brothers and sisters, will soon be celebrating.

Christ brought new life to mankind through His limitless love for mankind languishing in the darkness of sin and death, and He lightened that darkness.



January 9, 1972. His Holiness Patriarch Pimen receives Christmas greetings at a traditional ceremony in the Patriarchal Cathedral of the Epiphany



by the glad tidings of the coming of the Kingdom of God. By His victory over sin, death and the Devil, he laid the foundation of that Kingdom here on earth in the Church established by Him, the Church which, in the words of St. Paul, is the Body of Christ, whereas we, who believe in Christ, are the members of His Body, so that this Kingdom should be within us all. For we have been exhorted "That ye put off concerning the former conversation the old man" and "be renewed in the spirit" and "that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4, 22-24). And it was also said by the same Apostle that we should be kind to one another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven us (Eph. 4, 32), and that we should live "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5, 2).

In the spirit of Christian charity, I wish you, my beloved, throughout this coming year, and, indeed, throughout your lives here on earth, to combine the love of God with love of your neighbour, not shirking your part in contributing to the earthly well-being, happiness and solace of our brothers on this earth.

...Although "not of this world" the Church of Christ was created for the salvation of the world. And She is fulfilling this ministry of salvation when She nourishes the world around Her with the spirit of love and concord, with prayerful attention to its needs and constant care for moral enlightenment. The Church takes part in the struggle for international peace and Herself serves as a constant reminder of conditions in which it is possible for people to live as friends and brothers.

And so now, at the gate of the New Year, I call upon all faithful children of our Mother-Church first of all to give thanks to God for all the blessings which He has heaped upon us and upon our country over this last year, and ardently to pray for "the peace of the whole world, for the good estate of the holy Churches of God, and for the

union of all", and also "for our God-preserved country, its government and armies," "that we might live a quiet and still life in all piety and purity"!

And for you, dear brothers and sisters, I prayerfully wish that you in your life might seek the gracious protection of God, the bounteous gifts of His mercy, and never forget your own souls, never forget that the Kingdom of God is within us, constantly seeking the way to spiritual perfection, groaning in spirit towards Him Who is the Way, the Truth and the Life!

Our Christian happiness consists in communion with God, a happiness that is indestructible and eternal.

A happy New Year to you, dear brothers and sisters! Amen.

In the middle of the Cathedral, His Holiness Patriarch Pimen led the first New Year prayer service he celebrated as Patriarch.

After this, "Many years..." was sung according to the usual order of the service. His Holiness Patriarch Pimen again wished the congregation a Happy New Year and gave them his blessing.

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On January 6, 1972, at six o'clock on Christmas Eve, Archbishop Pitirim of Volokolamsk conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with the clergy of the Cathedral.

The Christmas Night service was taken by His Holiness Patriarch Pimen. At eleven o'clock at night His Holiness and Archbishop Pitirim, together with the clergy, readers and servers of the Cathedral, officiated at Christmas Mattins and, immediately afterwards, concelebrated the Divine Liturgy. At the end of the service, Patriarch Pimen gave his Christmas greetings to the congregation and blessed them.

On Christmas Day His Holiness Patriarch Pimen left for the Trinity-St. Sergius Lavra. At 5 o'clock in the evening, His Holiness received the greetings and good wishes of the brethren of the monastery and of the teaching staff and students of the Moscow Theological Academy and Seminary. Patriarch Pimen said a few

words in reply to the welcome of Archbishop Filaret of Dmitrov, the Rector of the Academy, and blessed those assembled.

On the third day of Christmas, January 9, in the evening, devout Muscovites filled the Cathedral of the Epiphany. According to tradition the clergy of Moscow grouped themselves around the Patriarchal Throne in the middle of the Cathedral. At six o'clock in the evening, the clergy conducted simple Vespers and Mattins. After this, His Holiness Patriarch Pimen, robed in his mantle, came out onto the soleas. The festal service was conducted by Protopresbyter Ioann Sobolev and Archdeacon Vladimir Prokimov. Metropolitan Serafim of Krutitsy and Kolomna read out the Pat-

riarch's Christmas message and greeted His Holiness in the name of all those assembled.

After this the Patriarch stood to receive the personal greetings and good wishes of all those present. Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Bishop Grigoriy of Krupnitskiy, Dean of the Bulgarian podvorye in Moscow, Bishop Serafim of Zurich, Archimandrite Makarios Tayar, Dean of the Antiochian podvorye in Moscow, the clergy of the churches and dioceses of Moscow, representatives of the synodal departments of the Moscow Patriarchate and members of the congregation. Each person, as they came up to the Patriarch, begged his prayer and blessing.



## The Services of His Holiness Patriarch PIMEN

DECEMBER 1971

**December 14 (1).** The feast of St. Philaretus the Merciful. His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the private chapel of the Patriarchal suite at the Trinity-St. Sergius Lavra.

**December 17 (4).** St. Barbara the Great Martyr. On the eve of the Feast His Holiness Patriarch Pimen conducted the All-Night Vigil in the Church of the Holy Martyr John the Warrior in Moscow, where there is a much venerated icon of St. Barbara.

**December 19 (6).** The 28th Sunday after Pentecost, feast day of St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia. On the Eve of the Feast at two o'clock in the afternoon His Holiness Patriarch Pimen officiated at the Nomination of Archimandrite Serafim Rodionov as Bishop of Zurich in the Church of the Apostle and Evangelist St. John the Theologian in the Leningrad Theological Academy together with Metropolitan Nikodim of Lenin-

grad and Novgorod, Archbishop Filaret of Dmitrov, Archbishop Yuvenaliy of Tula and Belev and Bishop Meliton of Tikhvin. At six o'clock in the evening in the Cathedral Church of St. Nicholas and the Epiphany in Leningrad His Holiness Patriarch Pimen together with the same prelates conducted the All-Night Vigil. On the day of the Feast His Holiness Patriarch Pimen and these hierarchs celebrated Divine Liturgy. During the Liturgy Archimandrite Serafim Rodionov was consecrated Bishop of Zurich. At the end of the Service His Holiness delivered an address on the occasion of his bestowal of the episcopal crozier upon the new bishop.

**December 22 (9).** The day of the icon of the Mother of God called "Joy Unhoped-For". His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve of the festival, All-Night Vigil in the Moscow Church of Elijah the Prophet, Obydenskiy Pereulok, where there is a much-venerated icon of the Mother of God "Joy Unhoped-For". After the special prayers



Before this icon, Patriarch Pimen preached to the congregation on the intercession of the Queen of Heaven before the Lord on behalf of the faithful.

**December 24 (11).** Friday of the 29th week after Pentecost, the day of the Old Testament Patriarchs. At 6 o'clock in the evening His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. At the All-Night Vigil, His Holiness anointed the congregation with blessed oil. At the Liturgy, Patriarch Pimen ordained deacon Semyon Khodeyev, a third-year student at the Moscow Seminary.

On the evening of the same day Patriarch Pimen conducted Vespers and an akathistos to St. Sergius of Radonezh in the Cathedral of the Holy Trinity at the Trinity-St. Sergius Lavra, assisted by the Lavra clergy.

**December 31 (18).** New Year's Eve. At eight o'clock in the evening His Holiness Patriarch Pimen conducted a special prayer service and akathistos before the icon of St. Aleksi, Metropolitan of Moscow, in the Patriarchal Cathedral of the Epiphany and then held the sung prayer service for the New Year. Immediately before this service the Patriarch preached a short sermon.

## JANUARY 1972

**January 2 (December 20).** The 30th Sunday after Pentecost, last before Christmas. Sunday of the Holy Fathers. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the Eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the Liturgy Patriarch Pimen preached a sermon.

**January 3 (December 21).** The day of St. Pyotr, Metropolitan of Moscow and All Russia, Miracle Worker. His Holi-

ness Patriarch Pimen attended Divine Liturgy in the private chapel of the Patriarchate.

**January 6 (December 24).** Christmas Eve. His Holiness Patriarch Pimen celebrated the Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Archbishop Pitirim of Volokolamsk and the cathedral clergy.

**January 7 (December 25).** The Nativity of our Lord God and Saviour Jesus Christ. On Christmas night, His Holiness Patriarch Pimen officiated at Matins and at the celebration of the Divine Liturgy with Archbishop Pitirim of Volokolamsk, assisted by the clergy, readers and servers of the cathedral.

On the same day, in the Cathedral of the Holy Trinity, at the Trinity-St. Sergius Lavra, His Holiness Patriarch Pimen received the Christmas greetings of the brethren of the monastery and of the teaching staff and students of the Moscow Theological Academy and Seminary.

**January 8 (December 26).** The Saturday after Christmas, Synaxis of the Most Holy Mother of God. His Holiness Patriarch Pimen celebrated the Divine Liturgy and, on the eve, conducted All-Night Vigil in the Refectory Church of St. Sergius in the Trinity-St. Sergius Lavra.

**January 9 (December 27).** The 31st Sunday after Pentecost, first after Christmas. His Holiness Patriarch Pimen officiated at the celebration of Divine Liturgy and, on the eve, at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. After the canticles glorifying the Nativity of Christ, Patriarch Pimen delivered a brief homily to the congregation.

On the same day in the evening, after evening service, His Holiness Patriarch Pimen received the individual Christmas greetings of many bishops, clergy and believers of the Moscow diocese.



# A Speech of His Holiness Patriarch PIMEN on the Occasion of Bestowing the Pastoral Staff upon SERAFIM, Bishop of Zurich

Right Reverend Bishop Serafim,

According to the will of God which has brought about your election as a bishop, you have today received the Grace of the Holy Spirit through the laying on of hands which has given you strength and power to carry out your episcopal service to the Church of God, "to acquire Christ by His Hallowed Blood."

We congratulate you on your joining the great multitude of the hierarchs of the Russian Orthodox Church. Yet, before we give you this last emblem of your episcopal dignity, we think it expedient to offer a few words of brotherly exhortation, which we speak from the depths of our heart.

Your holy name is particularly pleasing to us, for it shows that when you put on the monastic habit you put on also, to support you in the trials of your monkhood, the name and the protection of St. Serafim of Sarov, of this wonderful and greatly venerated Russian religious ascetic, "chosen and beloved of the Mother of God," who, totally and completely, "from his youth," devoted himself to the service of God and of his fellow-men. We believe that St. Serafim has been your good patron throughout your life as a monk and that he will not abandon you on the road of the highest service of the Church of God in the rank of bishop.

Let the name "Seraphim"—which means "flaming"—remind you always that in prayer, in the winning of spiritual perfection and in other tasks, most of all in the task of episcopal, pastoral service, it is essential to kindle the flame of the spirit in one's own heart, a flame such as that which burned in St. Serafim and which should not go out as long as you live. The flame of the seraphims will help you to be always burning with ardent love for all men. With this flame in your soul you need fear no sorrows, no sadness, and this flame will light your way. St.

Serafim will not cease to intercede for you to God now that you have embarked on the difficult road of the episcopal ministry.

Let us remind you that the service to which you are called entails not ruling over the heritage of God but greater responsibility for its preservation and increase. The service of a bishop as the successor of the apostles is not only to rule, but also to be unobedience, is not to body forth exterior pomp, but rather to guide your flock in the spirit of love and, first and foremost, to struggle always against the old Adam in pursuit of moral perfection, "lest that by any means, what you have preached to others, you yourself should be cast away." Is it not this that Paul the Apostle speaks to his disciple Timothy? "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4, 12). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4, 2), "for in doing this thou shalt box save thyself, and them that hear thee" (1 Tim. 4, 16). Was it not for this that we, when we laid our hands upon thee, prayed to the Lord, that He might make you "to be an imitator of Him—the true Shepherd, who didst lay down thy life for his sheep; to be a leader of the blind, a light to those who are in darkness, a reprove of the unwise, a teacher of the young, a lamp to the world"?

You, too, should pray to the great Flockmaster Christ that you may be granted strength to fulfil the service which you will be called upon to fulfil and understanding equal to those most important tasks which will certainly fall to your lot on your return to your place of service.

\* Prayer pronounced by the Presiding Bishop during consecration. Translation from I. F. Hagood. Service Book of the Holy Orthodox Catholic Church, New York, 1922, p. 330.



The flock which is today given into your pastoral care has been known to you for many years. It lives surrounded by different confessions and your neighbours are the adherents of the so-called Karlowitz schism, who are hostile to the Mother Church and to Her lawful government. From places where this schism is established we hear a constant stream of libellous and false fabrications aimed at spreading distrust for the Mother Church and poisoning with calumny the minds of our compatriots who live beyond the borders of our Land.

All this puts you, as a bishop of the Russian Orthodox Church and vicarius of the Exarch in Western Europe before a responsible task under obedience: to help your Metropolitan the Exarch in the work of governing and ruling the ecclesiastical life of the Exarchate, of protecting Orthodoxy from alien influences, of exposing the falsehoods of the Karlowitz schism, of combining a sense of canonic measure with pastoral love in your relationships with other confessions and in the solution of other problems put forward by conditions of place and time.

You know very well that, in the conditions which have fallen to you, as, indeed, in any conditions, the successors of the apostles require firm faith, unshakeable hope, sacrificial love and constant prayer.

With this spiritual weapon, sharpened by the Grace of the Holy Spirit, you need fear no difficulties, for the

Lord has conquered the world and has given us victorious strength which is the grace "to heal the sick and fill the hungry." Therefore, as you set out on the way before you, be bold to light up the inner peace of your soul, the warmth of your believing heart, asserting the solidarity of the Church and confessing the faith, meeting all enmity and hatred with sacrificial love and an evangelical call to peace.

It is significant that your consecration took place in the Cathedral of St. Nicholas, Bishop of Myra in Lycia, and on his holy feast day, in this God-preserved city, which is protected by the devout St. Alexander Nevsky and other saints.

We believe that St. Nicholas himself was invisibly present at your consecration and that from his venerable icon you have received a blessing upon your new service.

May the life of St. Nicholas inspire you to keep the commandments and traditions of Holy Orthodoxy, to insist on the purity of the faith, to influence those of different mind, not so much by the wit and skill of your words in argument as loving persuasion and still more by example of fidelity and patience.

And now, as the emblem of your episcopal power, take this pastoral staff and use it as a support in your labours, and also by the Grace which you have just received bless all those who are waiting to receive your first episcopal blessing.



## Troparion and Kontakion to St. Serafim of Sarov

**Troparion. Tone 4. From thy youth thou lovedst Christ, O blessed one, and, consumed with burning zeal, didst labour for him alone in thy wilderness, absorbed in continuous toil and prayer. With humble heart, chosen and beloved of the Mother of God, thou hast won the love of Christ. Wherefore we sing to thee: Save us by thy prayers, O Holy Father Serafim.**

**Kontakion. Tone 2. Having left the beauty of the world and the corruption thereof, O Holy one, then didst thou make thy dwelling in the cloister of Sarov and there by thine angelic life wast for many the way to salvation. For which cause, Father Serafim, Christ did glorify thee and enrich thee with the gift of healings and miracles. Wherefore, we cry to thee: rejoice, O Holy Father Serafim.**

# The Nomination and Consecration of Archimandrite SERAFIM Rodionov as Bishop of Zurich

By a decree of His Holiness  
Patriarch PIMEN of Moscow and All Russia  
and the Holy Synod of 19 October, 1971,  
Archimandrite SERAFIM Rodionov,  
Rector of the Church of the Resurrection  
of Christ in Zurich, Switzerland,  
was elected Bishop of Zurich,  
Vicarius of Metropolitan Antony of Surozh,  
the Patriarchal Exarch for Western Europe.

The Nomination of Archimandrite Serafim Rodionov as Bishop of Zurich was solemnised at two o'clock p. m. on 18 December, 1971, on the eve of the feast day of St. Nicholas the Miracle Worker in the Church of the Apostle and Evangelist St. John the Theologian in the Lenin-grad Theological Academy by His Holiness Patriarch PIMEN of Moscow and All Russia, Metropolitan Nikodim of Leningrad and Novgorod, Archbishop Filaret of Dmitrov, Archbishop Yuvenaliy of Tula and Belev, and Bishop Meliton of Tikhvin.

Archimandrite Serafim Rodionov made the following speech at the ceremony of his nomination as bishop:

"Your Holiness! Hierarchs and Fathers, wise in God!

I stand before you today in spiritual trepidation to receive the great Grace of a bishop of the Russian Orthodox Church, to whose service I have devoted thirty-seven years of my life, in all loyalty to the Moscow Patriarchal throne.

In my youth I did not think of becoming a priest. It was God Himself, the Holy Spirit Who revealed Himself to me in His all-transforming, unutterable beauty, divine love, joy and peace, and showed me the way, gently and serenely, to monkhood and priesthood.

And now, through you, He is calling me to episcopal service. Why be dismayed? For He is so good, He always manifests Himself with such unutterable love.

Soon I shall wear the panagia, the icon of the Holy Virgin, our Intercessor, Who so lovingly protects us with Her Motherly prayers.



SERAFIM, Bishop of Zurich

I believe that St. Nicholas the Miracle Worker, St. Serafim and the Angels and Saints, our Heavenly Protectors, are praying with us here in this church.

Dearly beloved Hierarchs of the Church of Christ, I thank you humbly for your trust and love and beg you for holy prayers.

I am deeply touched and moved by the Russian believers who have come to pray with us! Especially the Russian women who throng our churches. Women stood with the Holy Virgin by the Cross, and the Resurrected Christ revealed Himself first to the women bearing myrrh—for their loyalty and sacrificial love to Him.

Dismay and trepidation arise only when I look into myself and see my own, human weakness.



A bishop is a successor of the apostles. And the apostles bore witness to Christ, particularly to His Resurrection.

One must manifest the Living and Resurrected Saviour of the world, not by words alone, but by one's whole life.

To do this one must live like Him, sharing one and the same life with Him. Not only entrusting all deeds, thoughts and feelings to Him, but having the same ones as He.

For He is both God and man: His feelings and thoughts are the same as those of people, but immeasurably more perfect! I am speaking of His human nature.

If my soul be filled with its own intentions and concerns, if I always live by myself and for myself, then I shall stray from this life, from the Life with a capital letter, from the Way and the Truth that are Christ Himself.

The Saviour came to give His life for sinners that they might be redeemed and have eternal grace.

A bishop must not only manifest Him in the sacraments, but go to the aid of all who seek and all who do not seek, who have gone astray.

And here the Holy Spirit invisibly transforms, deifies and unfolds the Divine image in man, in his works, to that perfection with which the soul may enter the Heavenly abode.

He is mild and acts through us, when we perform the sacraments, preach and do acts of charity.

We must live and die with Christ. Christ, the Innocent, died for our sins.

Bearing our cross and following Him means suffering for our own sins and the sins of others even unto death. For Christ destroyed sin on the Cross.

Here is the great mystery: the Saviour says to the Holy Martha, sister of Lazarus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jn. 11, 25-26).

Faith is stronger than death, and so is love. For God is Love. In accepting Christ as our Saviour, we overcome death and live an eternal life, and then He is our life completely.

And here I would beg you, God-loving hierarchs, to pray during the laying on of your hands that, when the grace of the Holy Spirit descends upon me, it may not diminish, but increase. For my own strength will diminish with age.

And I would also beg you to continue to intercede for me afterwards. St. Gregory of Nyssa says that "he who is ordained a priest remains the same person to outward appearances, but is transformed in his unseen soul into something better by unseen power and grace." All my thirty-two years of service as a priest of the Russian Church, invariably loyal to the Moscow Patriarchate, are a great divine gift. All these years, living in Western Europe, I have testified before Christians of other, non-Orthodox Churches in various countries, in their own languages, to the life of our Church, its sanctity, to the height and profundity of the Christian spiritual life of its children here in Holy Russia. And I shall continue this service in the West with new grace. The Christians of Western Europe have many problems, they also have much in common with us in the belief in Christ the Saviour, but, in many ways, their paths also differ from ours. Like us, Western Christians are seeking to restore the unity of all Christians.

In the ecumenical movement the Russian Church is now bringing about that of which I dreamed thirty years ago, when we dedicated ourselves to the sacred cause of reuniting Christ's divided disciples.

How great is my need now for Christ's love and the wisdom of the Spirit of Truth! I beg you to pray the Heavenly Father to guide me always and in everything and to keep me from erring. And may the blessed Name of the Holy Trinity be glorified, and may all who have gone astray return to the abode of their Heavenly Father, to the eternal joy of the Blessed Mother of God, the Angels and the Saints! Amen."

\* \* \*

The consecration of Archimandrite Serafim took place on 19 December, 1971, on the feast day of St. Nicholas the Miracle Worker, in the Cathedral of St. Nicholas and the Epiphany in

Leningrad, after Divine Liturgy. It was performed by His Holiness Patriarch Pimen and the bishops who took part in the nomination of Archimandrite Serafim as Bishop of Zurich.

After the liturgy His Holiness Patriarch Pimen made a speech as he presented the pastoral staff to Bishop Serafim of Zurich.

(The text of this speech is reproduced on pp. 16-17 of this issue. Ed.)

Bishop **Serafim** (Vladimir Ivanovich Rodionov) was born in Moscow on 24 April, 1905. He was educated at a gymnasium and the School of Painting, Sculpture and Architecture simultaneously, and later studied at the Physico-Mathematical Faculty of Moscow University. In 1923 he began studying art in Paris at L'Académie des Beaux Arts and attended the Sorbonne. He worked as an artist for churches, painted portraits and had his work exhibited. In 1934 he entered the Orthodox Theological Institute of St. Sergius in the St. Sergius Podvorye in Paris. In 1935 he became a postulant at the Podvorye of the Three Holy Hierarchs in Paris. He was unable to complete his studies at the institute because of the schism in the Church (the Orthodox Theological Institute withdrew from the jurisdiction of the Moscow Patriarchate). He continued his education at the University of Paris, where he studied philosophy, Byzantine studies and Patristic writings.

Metropolitan Yeleveriy Bogoyavlensky ordained him first deacon and, after he had taken monastic vows under the name of Serafim on Trinity Sunday in 1939, priestmonk.

During the German occupation Father Serafim gave refuge in his home to many Soviet soldiers who had escaped from German prisoner-of-war camps.

From 1943 to 1945 he performed the duties of Superior of the Podvorye of the Three Holy Hierarchs. In 1945 he was elevated to the rank of abbot (hegumen) by Metropolitan Nikolay of Krutitsy and Kolomna, and in 1952 to the rank of archimandrite by His Holiness Patriarch Aleksiy at the Holy Easter feast.

In 1946 the Patriarchal Exarch in Western Europe, Metropolitan Yevlogiy Georgievsky appointed Father Serafim a representative of the Russian Orthodox Church on the World Council of Churches in process of being set up in Geneva. Father Serafim visited Geneva regularly and founded a parish there in honour of the Nativity of the Holy Theotokos for Orthodox believers who had remained faithful to the Mother Church. Today this forms the congregation of the church of the permanent Mission of the Patriarch of Moscow and All Russia at the World Council of Churches.

In 1947 Father Serafim visited Moscow with a delegation from the West European Patriarchal Exarchate and at a reception given by His Holiness Patriarch Aleksiy presented a report on the current situation in the ecumenical movement and on the Church life of Western Christians.

In 1948 ill health compelled Father Serafim to visit a sanatorium in Davos in the Swiss mountains. At the request of the parish of the Church of the Resurrection in Zurich, he was appointed Rector in the spring of 1949.

Father Serafim paints icons. In response to invitations from Catholic, Old Catholic, Anglican and other non-Orthodox parishes and communities, associations, and schools, the Protestant Theological Faculty of Zurich University (1950-53) and Geneva University (1947), he has led discussions in German, French and English, and given many reports and lectures on the Orthodox Church, its doctrines and life, and has taken part in several ecumenical assemblies and discussions in Switzerland and other West European countries.

## Bishop SERAFIM of Zurich in the Soviet Union

On December 14, 1971, Archimandrite Serafim Rodionov of the West European Exarchate, Rector of the Church of the Resurrection of Christ in Zurich, Switzerland, arrived in the Soviet Union accompanied by a group of pilgrims: Gabriel Peyrachon, Archdeacon of the Church of the Nativity of the Most Holy Mother of God in Geneva and Professor of History at the University of Lausanne; Madame Evdokiya I. Karapurt, starosta\* of the Church of the Resurrection in Zurich and Madame Edula Huba, a parishioner of that same church.

On December 15 Archimandrite Serafim and the pilgrims were received by His Holiness Pimen, Patriarch of Moscow and All Russia, at his residence. Also present at the reception was Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate. On that same day in the evening Archimandrite Serafim and the group of pilgrims left for Leningrad.

On December 18 took place the nomination and on December 19 the consecration of Archimandrite Serafim as Bishop of Zurich (cf. p. 1 of this number. Ed.). On December 19 Bishop Serafim and the pilgrims attended a reception he

\* See J.M.P., No. 2, 1971, p. 44.



by Metropolitan Nikodim of Leningrad and Novgorod in honour of His Holiness Patriarch Pimen who was visiting the city of Leningrad. On December 20, on the Monday of the 29th week after Pentecost, Bishop Serafim concelebrated the Divine Liturgy in the Cathedral of St. Nicholas and the Epiphany with the clergy of the cathedral.... On the evening of the same day Bishop Serafim and the pilgrims left for Pskov.

In Pskov they looked at the churches of the city and visited the Pskov-Pechory Monastery. Here they were given a warm welcome by Archbishop Ioann of Pskov and Porkhov and by the Superior of the monastery Archimandrite Alipiy and met the brethren. The guests were shown round places of historical and architectural interest in Pskov and visited Mikhailovskoye, the country home of Alexander Pushkin.

On December 24 in Moscow, in the editorial office of the *Journal of the Moscow Patriarchate*, Bishop Serafim and his companions were received by Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate.

From December 25 to 26 the party from Switzerland stayed at the Trinity-St. Sergius Lavra in Zagorsk. They prayed before the shrine of St. Sergius in the Cathedral of the Trinity and paid a reverent visit to the tomb of Patriarch Aleksiy. In the Refectory Church of St. Sergius Bishop Serafim conducted All-Night Vigil on Saturday evening, on the eve of the 29th Sunday after Pentecost, the Sunday of the Blessed Old Testament Patriarchs, and, on the following morning, celebrated the Divine Liturgy. After the Liturgy the Superior of the Lavra Archimandrite Avgustin gave a formal lunch in honour of Bishop Serafim. On the same day

he attended a reception at the Moscow Theological Academy held in his honour by the Rector Archbishop Filaret of Dmitrov and the professors and lecturers of the Academy and Seminary.

On the 30th Sunday after Pentecost, the Sunday before Christmas, January 2, 1972, Bishop Serafim celebrated the Divine Liturgy in the Moscow Church of the Resurrection "slovushchego" \* at the Vagankov cemetery.

On January 3, His Holiness Patriarch Pimen received Bishop Serafim in his Moscow residence and they had a talk together with Archbishop Yuvenaliy of Tula and Belev, the Vice-Chairman of the Department of External Church Relations. On the same day Bishop Serafim was received by Metropolitan Aleksiy of Tallinn and Estonia, the Chancellor of the Moscow Patriarchate.

From January 5 to 7 Bishop Serafim and Madame Karrupt (the other pilgrims had by then returned to Switzerland) visited the churches and holy places of Kiev. On Christmas Day, January 7, Bishop Serafim took part in conducting the All-Night Vigil and the Divine Liturgy in the Cathedral of St. Vladimir with Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine. Metropolitan Filaret entertained Bishop Serafim to a formal lunch.

On the Sunday after Christmas (the 31st after Pentecost), on the 9th of January, Bishop Serafim celebrated the Divine Liturgy at the Church of St. Peter and Paul in Lefortovo, Moscow, and preached on the Gospel text for the day.

On January 10, the guests left for Switzerland.

\* See J.M.P. No. 1, 1972, p. 13.



Archimandrite Serafim making his Confession of Faith before the Liturgy on December 19, 1971

## Address

by His Holiness Patriarch PIMEN  
to the Teaching Staff  
of the Moscow Theological Academy  
and the Moscow Theological Seminary

**Y**our Graces, Fathers and Brothers, professors and teachers of the Moscow Theological Academy and Seminary,

Today's reception has been arranged to enable the newly-elected Doctor of Theology to express his gratitude and obligation. I could not do this earlier because of unexpected circumstances: either I was called away or was ill. At last the day has come for me to meet with you. It is particularly pleasant for me to do it on this day because it happens to be the feast day of St. Nikon of Radonezh, who lived in these parts.

Let me assure you that my heart is filled with gratitude for the honour that has been bestowed upon me. Divine Providence has laid upon my shoulders the heavy burden of heading the Russian Orthodox Church, and the Doctor's cross with which you have honoured me I accept not as a mark of my own worth but of the prestige of the Russian Orthodox Church. I appreciate your eagerness to add one more precious stone to the crown of the Primate of the Church.

My theological activities began when I was elevated to the dignity of priest-monk. As many of you are aware, Right Reverend Bishops, dear fathers and brothers, I have always striven to propagate God's word, making it the cornerstone of my activities as pastor. One of the most responsible periods of my life was when I became Superior of the Trinity-St. Sergius Lavra; at that time the Moscow Theological Academy did

not have an adequate church of its own and the heads of the Academy, its teaching staff and its students had to use the churches of the Lavra; in them they sang in the choir and attended services. On every Sunday and holiday I gave a sermon. Each time I was filled with the anxiety of a student taking an examination, for there were sure to be professors and teachers from our Seminary and Academy in the congregation.

Now I have been entrusted with a new task. Be assured that my theological knowledge is the knowledge taught by the Holy Spirit to the blessed apostles, simple fishermen who answered the Lord's call to follow Him (Mt. 4, 18-22). That to which the grace of the Holy Spirit bears witness (1 Cor. 15, 10; Eph. 1, 7-8; 2, 7-9; 2 Tim. 1, 9), that which it taught me — that is within me.

I do not doubt but that all of you, professors and teachers, theologians of our Church, are anxious that the Primate of the Church should "rightly dividing the word of truth" (2 Tim. 2, 15). I can do this only if I am assured of your aid and support in fulfilling my theological duties. Unquestionably the demands made on the Primate of the Church are very great in all things, including his teachings and precepts. I trust I can depend on your assistance, your sincere will to help. In addition to this, I have certain requests to make of you, Right Reverend Bishops, dear fathers and brothers.

It is my wish that our theology should be thoroughly orthodox. This



depends largely upon you, upon your scholarly works, upon your theological views. As I have already said, I should like our Russian Orthodox Church to preserve its traditions intact, and I should like you in your study programmes to pay more attention to entrenching in your students' minds the necessity of observing and preserving Russian Orthodox traditions.

One thing that interests me particularly is the manner of celebrating our Church services. I find in this defects which I feel can be removed if serious attention is paid to them by our professors and teachers, and if the means of removing them is discussed with students in the classroom. Priests in their practical work sometimes discover that certain rites of the Church have been curtailed, sometimes unjustifiably. It would, to my mind, be desirable to hold consultations with future priests to decide how, if circumstances require it, the order of this or that service can best be curtailed. Sometimes, through ignorance, things are eliminated that should not be eliminated under any circumstances. Perhaps it would be advisable to work out concrete suggestions to be put into the hands of future pastors of the Church, so that they may know how a certain order of service can be curtailed (if, I repeat, circumstances make this unavoidably necessary) in a proper and informed way, without contradicting the spirit or substance of our service-book.

There is another question which I consider it necessary to discuss constantly from the point of view of Church morals and canons so as to avoid violations and wrong decisions, especially in the work of the young pastors of our Church. This is the question of marriage. What is marriage? What, in our times, are we to recognise as marriage? A future pastor must have an absolutely concrete idea of what in modern circumstances we accept as marriage, what forms we, as priests and theologians, can and must recognise and proclaim valid. I regret that practically no one ever speaks definitely on

this subject and that most of us even avoid it.

It is a complicated question, the question of the family—especially of a priest's family. In our lectures on moral theology it seems to me we ought to pay more attention to what a priest's family is and ought to be. If St. Paul spoke of the family as of a domestic church (Phil. 1, 2; 1 Cor. 16, 19; Rom. 16, 4; Col. 4, 15), we must at least demand that it be a model family. Especially the family of a young pastor of the Church. It must be an example for the parish, for the flock. If all is not well in the priest's family, he cannot with a clean conscience preach the elements of Gospel teachings to his flock.

It is further necessary to explain questions of confession and penances, including the meting out of penance, matters on which not all of us are sufficiently informed or sound in our judgements.

On the whole, I should like to hear more expositions from the Orthodox Christian point of view of the sources of morality, and of the moral image of our clergy, diaconate and all who serve the Church. Take avarice, for instance. Avarice is a heinous sin which, unfortunately, is to be found among us and must be rooted out. The same must be said of other grievous faults if they are found in members of our flock and especially in our pastors.

Our students must be imbued with a love for the old Church Slavonic; they must be taught that Church Slavonic is the language of divine service, a language of exceptional beauty and purity. This subject is usually avoided altogether or attempts are made to give it a wrong, distorted slant.

These, then, are the most important requests I wished to make. I hope you will give them earnest consideration.

Allow me to thank you once more for the great trust you have placed in me, and to wish you many years of fruitful and worthy service in educating pastors for our Church.

November 30, 1971



# Moscow Theological Schools visited by Patriarch PIMEN

On November 30, 1971, His Holiness Patriarch Pimen of Moscow and All Russia received the professors and teachers of the Moscow Theological Seminary and Academy, headed by their Rector Archbishop Filaret of Dmitrov. The reception was held in the Patriarchal suite in the Trinity-St. Sergius Lavra at Zagorsk. This was the first meeting of the academic staff with the new Patriarch, under whose direct jurisdiction the schools fall.

On December 1 His Holiness Patriarch Pimen visited the Moscow Theological Academy and officiated at the akathistos to the Protecting Veil of the Mother of God, which is held every Wednesday in the Academy Church of the Protecting Veil.

On December 2 His Holiness attended lectures in the Academy and Seminary and gave his blessing to the students and teaching staff.

## Unforgettable Days

The Trinity-St. Sergius Lavra. November is drawing to a close. Together with the whole plenitude of the Russian Orthodox Church, the famous monastery is holding a service in memory of St. Nikon, abbot of Radonezh, friend, pupil and successor to the great abbot Sergius, builder of the Trinity Cathedral.

The monks of the monastery, those to whom God has entrusted the carrying on of the holy brotherhood of Sergius, gathered in the Trinity Cathedral to honour the memory of Nikon the Miracle Worker.

On that evening His Holiness Pimen, Patriarch of Moscow and All Russia, Primate of the Russian Orthodox Church and Archimandrite of the Lavra, joined his prayers to those of the brethren in the side-altar dedicated to St. Nikon. The Lity\* in the Cathedral were conducted by Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy and Seminary. Monks and students sang in the choirs. The devout congregation gave themselves up to ardent prayer. His Holiness the Patriarch was vested for the polyeleos.\*\* The Megalynarion to

St. Nikon was sung over his tomb. The Gospel was read in the Cathedral of the Trinity, after which the Patriarch anointed the congregation with blessed oil.

On the morning of November 30 His Holiness Patriarch Pimen, assisted by two suffragan Archbishop Pitirim of Volokolamsk and Archbishop Filaret of Dmitrov, and with the participation of monks from the monastery, celebrated the Divine Liturgy and laid his hands upon deacon Georgiy Krasnolozhkin, a third-year student of the Theological Academy, ordaining him priest.

Later in the day, His Holiness the Patriarch received the entire teaching staff of the theological schools headed by their Rector, Archbishop Filaret, in his private suite at the Lavra. On this occasion His Holiness made a formal address. (Printed in full on page 22—Ed.)

This was followed by genial talk and a luncheon. The events of this unforgettable day, especially the close contact with the Primate of the Russian Church which it afforded, made a profound impression on all who were present.

As mentioned above, every Wednesday an akathistos to the Protecting Veil of the Mother of God is held in the Academy Cathedral. On the Wednesday of December 2 His Holiness Patriarch Pimen conducted this service. Again he was assisted by Archbishops Pitirim and Filaret and by students of the theological schools already in holy orders. Second-year student Victor Fomin delivered a sermon.

Everything proceeded as on every other Wednesday, yet everyone present was aware that this was a special day and a special occasion, for this was the first time prayers had been led in the Academy Cathedral by the new Primate of the Russian Church, the Holy Father of all the children of the Orthodox Church.

Archbishop Filaret addressed words of greeting and gratitude to His Holiness when the service was over. The congregation filling the cathedral on that evening listened with bated breath to the Patriarch's response. He spoke of the grace bestowed by the Protecting Veil of the Mother of God, of St. Sergius and of the "great cell" of his Lavra, and he concluded his talk with a benediction.

After general prayer His Holiness the Patriarch shared his meal with the staff of the theological schools. Heartfelt thanks to the Patriarch for the reception of the preceding day and his present attendance at the Academy were

\* Lity. See J.M.P. No. 1, 1971, p. 56.

\*\* Polyeleos lit. "much mercy"—a title applied to Psalms 134 and 135 of the Russian Psalter. These two psalms constitute the third appointed reading at Mattins on Great Feasts and on other days. At the polyeleos of the three Sundays immediately preceding the beginning of Lent, Psalm 136 is added to the other two psalms.



expressed by Archbishop Pitirim, a Professor of the Academy Archimandrite Simon, the Inspector, Prof. Georgievsky, and Archpriest Aleksey Ostapov, Secretary of the Council.

The Patriarch gave the Academy staff his blessing in parting and thanked them.

In the afternoon of December 2 His Holiness again visited the Academy, this time to attend lectures and classes. Accompanied by the Rector, he gave his blessing on entering a classroom and listened attentively to lectures and reports.

When he had visited all the classes of that day, the Patriarch went to the Rector's office and wrote the following in the Visitors' Book

*"I visited the Moscow Theological Academy, where I participated in the reading of the akathistos to the Protecting Veil of the Mother*

*of God. I was pleased to hear the reserved, prayerful singing of the academic choirs. I attended lectures, met and talked to teachers and professors of the theological schools. I would like to record my deep satisfaction with everything seen and heard. May God bestow His blessing on the labours of the Rector, the Most Reverend Archbishop Filaret, professors, teachers and students.*

*Pimen, Patriarch of Moscow and All Russia. December 2, 1971."*

The events of these days, the meeting of professors and students with their Patriarch, their Most Blessed Father, Doctor of Theology and honoured member of the theological schools, has inspired all of us to new efforts for the good of our beloved Church, of all true believers, and of our great and beloved country.

**Archpriest ALEKSEY OSTAPOV**



**His Holiness Patriarch Pimen at a lecture at the Moscow Theological Academy**

# His Holiness Patriarch PIMEN

## Visits the Leningrad Theological Academy

On December 17, 1971, His Holiness Pimen, Patriarch of Moscow and All Russia, arrived in Leningrad. This was his first visit to the hero-city since his election to the Patriarchal Throne. For the clergy and laity of Leningrad this visit of the Primate of the Orthodox Russian Church was of particular moment since from 1961 to 1963 His Holiness was their bishop.

At the Moscow Station Patriarch Pimen was met by Metropolitan Nikodim of Leningrad and Novgorod; Bishop Meliton of Tikhvin, Rector of the Leningrad Theological Academy and Seminary; by representatives of the local clergy and professors of the theological schools.

Patriarch Pimen and his attendants were taken directly from the station to the Academy. There they were cordially greeted by professors, teachers, students and employees of the Academy and Seminary as well as by the parishioners of Leningrad churches.

In the chambers of Metropolitan Nikodim members of the teaching staff of the theological

schools were presented to Patriarch Pimen. His Holiness gave each of them his blessing.

The visit of Patriarch Pimen was arranged to coincide with the feast day of St. Nicholas the Miracle Worker.

On December 18 Patriarch Pimen officiated at the ceremony of the nomination of Archimandrite Serafim Rodionov, Bishop of Zurich, in the Academy Cathedral of Apostle John the Theologian. Metropolitan Nikodim of Leningrad and Novgorod, Archbishop Filaret of Dmitrov, Archbishop Juvenaliy of Tula and Belev and Bishop Meliton of Tikhvin took part in the nomination ceremony.

On that same day His Holiness Patriarch Pimen conducted the All-Night Vigil in Leningrad's Cathedral of St. Nicholas and the Epiphany. During solemnities bread and salt, traditional Russian symbols of hospitality, were presented to the Patriarch by the starosta of the cathedral. Words of greeting were addressed to him by Metropolitan Nikodim on behalf of



His Holiness Patriarch Pimen and Metropolitan Nikodim of Leningrad and Novgorod at the Leningrad Theological Academy. December 20, 1971



the clergy and laity of Leningrad. His Holiness was presented with an icon of St. Nicholas the Miracle Worker.

On December 19, the feast day of St. Nicholas, His Holiness and those hierarchs who had taken part in the nomination ceremonies and the All-Night Vigil celebrated the Liturgy in that same cathedral and the consecration of Archimandrite Serafim as bishop.

The All-Night Vigil and the Liturgy were sung by the cathedral choir augmented by the Leningrad diocesan clerical choir conducted by Deacon Pavel Gerasimov, who is in charge of the choir of the Holy Trinity Cathedral of the Alexander Nevsky Lavra.

The solemn services were attended by a delegation from the Evangelical-Lutheran Church of Finland, headed by Archbishop Martti Simoëkki; Archbishop Alfred Tooming of the Evangelical Church of Estonia, Archbishop Janis Matulis of the Evangelical-Lutheran Church of Latvia, and other guests.

Services were concluded in the lower church of the cathedral by special prayers before the miracle-working icon of St. Nicholas.

Patriarch Pimen wished the clergy and parishioners of the cathedral joy of the festival, exhorted them to do good, and gave them his blessing.

During his stay in Leningrad His Holiness visited a number of parishes and was taken on a sightseeing tour of the city.

On December 20 His Holiness met the professors, lecturers, employees and students of Leningrad theological schools in the big auditorium of the Academy. A concert in his honour was given by the united choirs of the Leningrad clergy and students of the Academy and Seminary conducted by Deacon Gerasimov.

This was a memorable event in the history of the Academy and Seminary, indicating as it did the importance His Holiness attaches to theological schools, a fact particularly remarked upon by Bishop Meliton, Rector of the Academy, in the words of greeting he addressed to Patriarch Pimen.

In the past, Leningrad theological schools were the constant concern of His Holiness Patriarch Aleksiy. In 1946 Patriarch Aleksiy was present at their opening and in 1950 he again visited them. In his speech at the opening and in his instructions issued later Patriarch Aleksiy gave their studies a direction that they have been following ever since. Patriarch Aleksiy last visited Leningrad in 1959.

All the more gratifying was it to find Patriarch Pimen visiting Leningrad and the Leningrad

theological schools in the very first year of his service as Primate.

The assembled professors and students of the Academy and Seminary as well as the clerics and laymen of the diocese of Leningrad who were present listened with the greatest attention to Patriarch Pimen's address. His Holiness expressed his gratitude for the contribution made by the diocese of Leningrad and the Leningrad theological schools to the preparations for holding the Local Council of the Russian Orthodox Church in 1971.

He urged the members of the Academy and Seminary to spare no efforts in elaborating contemporary theological problems and in correlating them to pressing problems of our daily life. He drew their attention especially to the necessity of analysing in depths the moral aspects of such problems as war and peace and of giving them a Christian interpretation.

Turning to the members of the united choirs, His Holiness bid them continue their good work to the glorification of God.

In conclusion, he wished the Academy and Seminary success in their studies, the further development of their excellent beginnings, the inspired fulfilling of their ecclesiastical duties. He then called for God's blessing on those gathered there and the work they were engaged in.

Metropolitan Nikodim replied by thanking Patriarch Pimen for his instructions, noting that they would not only be carried out but would be accepted as guiding principles in deciding practical problems as they presented themselves to the Leningrad theological schools. "This meeting," observed Metropolitan Nikodim, "as the final chord of Your Holiness' visit to Leningrad, will long live in the memory of all those present and will inspire us to further achievements in our work. Once more we ask you for your blessing and your prayers. Accept our wishes that God will help you in your difficult task as the Primate of the Russian Orthodox Church, and that He will preserve you in good health for many years to come."

The vaults of the Academy hall rang again and again with the echoes of "Many years" sung by all those present to their Patriarch and spiritual Father.

That same day His Holiness Patriarch Pimen visited the church belonging to the Academy as well as its study halls and premises.

On the evening of December 20 His Holiness left Leningrad for Moscow. His visit to the city on the Neva will never be forgotten by the professors and students of the Academy and Seminary and by Leningrad's clergy and laity.

# Abbess Animaisa

## (Kaidunova-Butovskaya)

Abbess Animaisa (in the world Anna Dorofeyevna Kaidunova-Butovskaya), Mother Superior of the St. Florus Convent of the Ascension in Kiev, fell asleep in the Lord after a severe illness on November 22, 1971.

She was born on August 28, 1899, in the village of Terekhovka, in what is now the Terekhovka District of the Gomel Region, into a devout peasant family. In 1906, when her mother took her on a pilgrimage to the holy places of Kiev, they spent a few days at the Convent of St. Florus, where they had a relative among the nuns. Impressed by the beauty of the church singing and with convent life in general, the girl announced to her mother her desire to remain at the convent. Her mother tried to dissuade her, explaining the hardships of the life, but later, hoping that after a while Anna would want to come home, she decided to leave her daughter for a time with her aunt, the nun Evpraksiya, who devoted herself to the ascetic life. But the girl liked convent life and later, whenever her mother visited her, she was afraid she might be taken away. While at the convent she finished the parish school. When she was a first former at the convent school, their teacher asked the class at a scripture lesson:

"Do you know the seventh clause of the Creed?" Anna was the only one of all the pupils to answer correctly. The teacher presented her with a book, *The Lives of Saints*. When she finished the school, Anna decided to remain at the convent as a novice. During the many years of her stay there she undertook various tasks under obediences. In 1948 she took the veil in the name of Animaisa. Under Abbess Antonia, Mother Superior of the convent, Sister Animaisa was the obediendary treasurer, and when the Abbess was ill she carried on the duties of Mother Superior.

When Abbess Antonia departed this life, Metropolitan Ioann of Kiev and Galicia, Exarch of the Ukraine, issued an ukase dated September 8, 1960, appointing Sister Animaisa Mother Superior of the Convent of St. Florus in Kiev.

His Holiness Patriarch Aleksiy elevated Sister Animaisa to the dignity of abbess during a divine service on June 16, 1964, at the Monastery of the Dormition in Odessa. His Holiness conferred upon her a pectoral cross and crozier. The Holy Father gave Abbess Animaisa his paternal counsel and expressed the wish that she might fulfil her new duties with zeal and diligence.

By a ukase of His Holiness Patriarch Aleksiy, dated July 22, 1967, Abbess Animaisa was

awarded an ornamented cross. Under the guidance of Abbess Animaisa and with the participation of the nuns, the Church of the Ascension was restored and repairs were carried out on many occasions to the convent buildings. The Mother Superior proved to be an active director of the spiritual and economic activities of her convent, teaching the nuns love for the Church and strict observance of the conventual rules and obediences.

Everyone who was fortunate enough to meet the Mother Superior was able to see the truly monastic life she led, her self-abnegation, humility, diligence and her great love and charity towards others. Her place of rest was a hard, uncomfortable wooden settle. She ate with the nuns at the communal table. Her modest, even poor clothes disguised her rank and not infrequently she talked to people as though she were a novice in attendance on the abbess. Mother Animaisa was distinguished for her truly monastic meekness, she was always gentle, benevolent, very restrained and patient. These qualities of her soul gave her appearance a special spirituality. Those who knew her closely and had the opportunity to meet her, at least from time to time, will never forget her simple but highly edifying talks.

Towards the end of her life the Mother Superior was gravely ill, but she bore her illness bravely. During her illness she accepted unction and frequently took Holy Communion.

Towards evening on Sunday, November 21, the feast of Michael the Archistrategus, Abbess Animaisa took Holy Communion and at 5 a. m. the next day she peacefully departed to her Lord. Immediately a panikhida was celebrated, and then the Abbess's body was taken to the church. Panikhidas were held by the coffin and the Psalter was read constantly, day and night, until the burial.

In the morning of November 24 Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, assisted by priests from the churches of Kiev and other cities, officiated at a special celebration of the Liturgy for the repose of her soul.

Before the beginning of the funeral service Metropolitan Filaret delivered a grave-side oration. The Metropolitan also read a telegram dispatched by His Holiness Patriarch Pimen: "Eternal memory to the deceased Abbess Animaisa! May God rest her soul in the mansions of the righteous. Please convey my sympathy to the nuns of the Convent of St. Florus and my blessing to them. Patriarch Pimen."

After a reading from the Gospel Father Superior Valentin read the absolution, with the blessing of Metropolitan Filaret.

It was with tears in their eyes that the nuns of the convent and numerous believers prayed





as they bade their last farewells to Mother Superior Animaisa.

After the last farewells the coffin with the body of Mother Animaisa was carried around the church by the priests, accompanied by Metropolitan Filaret, a choir of the nuns, and the congregation, and then was taken to its

eternal rest in the Zverineiskoye Cemetery in Kiev.

Eternal memory to you, our most worthy blessed Mother Animaisa! May God rest your soul among the righteous.

The Reverend MEFODIY FINKEVICH

## His Eminence NIKODIM, Old Believer Archbishop of Moscow and All Russia

The Old Believer Archbishop of Moscow and All Russia NIKODIM (Nikita Timofeyevich Latyshev) was born in 1916, the son of a peasant, in the Moldavian village of Pokrovka, Soroki district.

In 1919 his father moved with the family to the Moldavian village of Staraya Dobrudzha, Beltsk district, where Nikita Timofeyevich spent his childhood and began his service in the Holy Church. His father performed the duties of a reader at the church of the above-mentioned village and brought up his only son Nikita in the fear of God and in Christian piety. From early boyhood Nikita grew up under the protection of the Holy Church, which became a loving Mother for him in place of his own mother who died when he was three.

After two years at school Nikita was unable to continue his education because the family was so poor, and had to help his father toil in the fields. At an early age he acquired from his father knowledge and practical skills in the service of the church.

In 1936 the devout young Nikita was appointed reader by the Most Reverend Bishop Innokentiy of Kishinev, and in 1940 he was ordained deacon of the Church of the Dormition of the Holy Mother of God in Staraya Dobrudzha by the same Bishop Innokentiy.

On entering the diaconal service Father Nikita took a vow of celibacy before the Lord God.

While residing permanently and serving in Staraya Dobrudzha, Deacon Nikita performed the functions of diocesan deacon to Bishop Iosif of Kishinev from 1945.

In 1954 Deacon Nikita was elected by the Holy Council as a candidate for the episcopate.

In 1961 Father Nikita was elected bishop for the Kishinev diocese in place of Bishop Iosif, who was elevated to the rank of Archbishop of Moscow and All Russia, and was consecrated bishop after making his monastic vows under the name of Nikodim. In 1962, the Holy Council appointed



Bishop Nikodim auxiliary Archbishop of Moscow and All Russia.

After the demise of His Holiness Archbishop Iosif on 3 November, 1970, Bishop Nikodim began to govern the Old Ritualist Church.

By the grace of the Holy Spirit, the Venerable Council elected the Right Reverend Nikodim Archbishop of Moscow and All Russia at its meeting in Moscow on 22 October, 1971.

The enthronement of His Eminence Archbishop Nikodim of Moscow and All Russia as Primate of the Old Ritualist Church took place after Divine Liturgy in the Old Ritualist Cathedral of the Protecting Veil of the Mother of God in Rogozhsky Posyolok, Moscow, on 24 (11) October, 1971.



## The Ideal of the Christian Life is One



n the name of the Father and of the Son and of the Holy Spirit.

Dear fathers and brethren, hallowed is the ground on which we live and work, seeing always before our inner eye our heavenly intercessor, our Father St. Sergius. Pilgrims flow across the threshold of the Holy Trinity-St. Sergius Lavra in an unending stream and make straight for the shrine of St. Sergius, seeing in him "a very present help and a right glorious worker of miracles." Contemplating the deeds and life of this great Saint of the Land of Russia, each of us is involuntarily brought face to face with his own life. What is it like? Is it in accordance with the will of God? And does it resemble, albeit most remotely, the life of him whose shrine "is ever before us"?

Undoubtedly, everyone of us will find much in our souls that inclines us daily and hourly to sin, that prevents us from bearing the fruits of righteousness. How often we see the cause of this in human weakness, natural to people who live in the world. Moreover, we are not infrequently inclined to think even that the Christian ideal in all its fullness is only binding upon monks or nuns, and so to find excuses for our own sinful habits. It is as though two ideals of Christianity had arisen in our minds. One for the religious, the other for people who live in the world.

But is this so, fathers and brothers? Let us remember the words of St. John Chrysostom: "You are very mistaken and deceive yourself if you think that one thing is expected of a layman and something else of a monk; the difference between them is that one marries whereas the other does not, but in every-

thing else they bear an equal responsibility."

As we see, we are all equally under the law of Christ. In this way, he who is angry with his brother without cause, whether he be a layman or a monk, offends against God in precisely the same way. And he who gives unchaste desires entrance to his heart, whether he be the one or the other, is equally guilty of adultery and in danger of judgement. Every Christian is answerable for himself, whichever way he has chosen to seek salvation. Living in the world, in conditions of perpetual movement, a man often forgets his Christian obligations. Our weak will gives free reign to sin, and by this we condemn ourselves to enslavement. And the unfortunate thing is that many people consider this submission to sin as something natural.

In order to break the bonds of sin it is essential to remember that not only the religious renounce the predilections for the things of this world but we, too, who live in the world, should constantly hear in our hearts the words of the Saviour: "Seek ye first the kingdom of God" (Mt. 6, 33).

Saint Mark the Ascetic, in his explanation of the idea underlying the monk's renunciation of the world, says: "We did not receive this commandment in the sense that we should cultivate an unreasonable hatred for the works of God, but that we should cut off occasions for (sinful) passions." In the same way each one of us should protect himself from the whole complex of such passions. For each of us has sworn to renounce everything that is connected with sin. In the sacrament of Holy Baptism, through our god-parents who make the responses and promises in our name, we have renounced the devil



and all his works, and his service: the lust of the flesh, of the eyes, and of the pride of life.

Fathers and brethren! Every Christian seeks salvation and the ways which lead thereto may be outwardly different, but inwardly they require but one thing: the fulfilment of the behests of the Gospels and, as a consequence, the perfectionment of virtues. Monasticism is not an end, but a means. Every man chooses the way which it is most convenient for him to walk in. But either way the high and saving goal common to all Christians is to approach — as nearly as possible — the Christian ideal.

Today the Church honours the memory of St. Philaretus the Merciful. The life of this man of God was spent in the world. St. Philaretus was the father of a family. Being a well-to-do man, he lived not only for his family, but for all men, particularly for the poor and under-privileged. Lovingly, the saint

gave them everything which they were in need of. Compassion was the characteristic feature of his life.

In the life of Saint Philaretus the Merciful, as in the life of St. Sergius of Radonezh, fathers and brethren, we behold a convincing testimony to the fact that the Lord calls us all, albeit by different paths, to the same salvation. One attained spiritual advancement in the world, the other, in the quiet of his cell, lit a lamp which to this day still lights men the way to Christ. Let us imbue our minds with the profundity of the Christian ideal, and let no false justifications distract us from its realisation in our own life.

May our Lord and God, by the prayers and intercession of St. Philaretus the Merciful and our holy Father St. Sergius, help us in this. Amen.

ANATOLIY KARAGODIN,  
1st Year Student of the  
Moscow Theological Academy

## A Sermon on the Sunday of Illumination (The First Sunday after Epiphany)

*"REPENT!"*

**R**epent! — The first word in the preaching of the New Testament. The first lesson to people of all countries and nationalities spoken by our Lord Jesus Christ.

In view of the approach of Lent, our Holy Mother the Church takes the first good news of our salvation from the Gospel story of how the Saviour, having for our sakes accepted Baptism at the hands of His Forerunner, then subjected Himself to a fast of forty days and having undergone temptation in the wilderness, appeared to preach salvation and to call all men to His Divine Kingdom. "Repent," He said, "and be saved!" "Repent and you will be children of the kingdom of God! Repent: for the kingdom of God is at hand!"

The Lord Himself calls us into His Kingdom which has come down with Him from Heaven to earth. Will people listen to this voice of fatherly love, will they respond by their own zeal, devotion, thought, will and feelings, or will that voice die away into silence, never to be heard again, like the notes of a full, rich singing voice, like the last echoing peal of a thunderstorm!

"Repent: for the kingdom of heaven is at hand." These words were pronounced by the Saviour in all hope that they would be heard by poor sinners. The pages of the Gospel offer many examples of the responsiveness of human hearts. These examples are so touching, they have such power to move and instruct us, that Holy Church holds them up before the faces of Her people like mirrors. From today, She

will continue to hold this mirror before us for many weeks. In these days, may those examples hold our attention, because here we will find all the main types of sinners and their conversion and, it follows, true examples of repentance.

Everyone knows how many people are kept away from salvation because of their love of profit. This is the first obstacle on the way to the Kingdom of Heaven. The rust of this cruel vice is very difficult to rub off! The avaricious lose their love of good, their aspiration towards things sacred. The miser begins by renouncing all things which call the soul to purity, spirituality, life, and ends in crazy enslavement to gain, to dead metal. Yet the voice of the Saviour, the Gospel tells us, reached even the dark soul of a miser. That was Zacchaeus, who had sinned before the Lord by the unlawful way in which he had amassed his riches. When he heard the word of the Lord, he immediately rejected the idol of his soul. He said: "Behold, Lord, the half of my goods..." Such should be the repentance of all those who love riches. By generous alms-giving they should redeem the sins of avarice and so acquire the right to the Kingdom of God, to the Mercy of God.

For many people the principal spiritual ailment is pride. By the example of the publican and the pharisee we are shown how salutary is humility, how pernicious vanity, arrogance, haughtiness. Let us place our own inner pharisee before the eyes of the All-Seeing Lord, not to enumerate our doubtful virtues and good deeds, but in order to crush our pride with the humility of the publican and his comforting, quiet, calm prayer: "O God! Be merciful to me, a sinner." To this heart-cry the mercy of God will respond even as a loving mother is awakened by the weeping of a little child in pain. Forgetting herself, she refuses sleep, rest and food, trying only to calm the child who is so dear to her.

Indulgence of the flesh and sensuality are vices which seldom leave us in peace. They are those terrible wild beasts spoken of in the Gospel, ravelling after their prey, ready to swallow whole any living thing.

The self-indulgent are passionate people. As for people whose senses have been blunted by excess, the sweet wholesomeness of self-control, chastity and moderation has no savour for them. Passionate people are poor people. They do not notice that they are unclean, animal, in danger. They are prodigal children. Yet the Gospel provides examples of repentance even for such as these in the story of the Prodigal Son who returned to cast himself into his father's arms with true penitence. The door to the house of our Heavenly Father is not locked to any of us. Off all who with due fear and reverence approach those holy gates, not one will be turned away; on the contrary, each of us knows that when we leave it we will be comforted, convinced that there are many mansions in that house and, for every son and daughter, a place made ready and beautiful, fresh garments, a feast of sweetness, a day of unsetting, radiant sun, warm and life-giving.

Let us repent, then, brothers! Woe to us if, from weakness, we despise the voice of the Lord, calling upon us to repent. Then we, sinners, will hear the sentence passed by Eternal Truth: "In so far as I have called and you have not heard me, as you have brushed aside my exhortations and upbraidings, even so when the hour of extremity is come and you call upon Me, I shall not hear you!" O, Merciful Lord, may such grief and such misfortune not happen to any of us here assembled! Amen.

Archpriest VALENTIN AMPHITEATROV

January 8, 1895

(First publication)

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# The Purpose of Lent— the Transfiguration of Man

**M**an is responsible for the restoration of the lost well-being and harmony of the world, since it became accursed for the sake of his deed (Gen. 3, 17). The Fall of the world began in man, and it is in man that its renewal will come about. Man who changed the world for ill is now called upon to change it for the better. But we must begin to mend the world by mending ourselves: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mt. 7, 5). For that, discipline is necessary, beginning with analysis of one's inner condition, with the weeding out of egoistic, proud movements of the heart, and ending with a real victory over one's own pride and egoism.

The present holy Lenten season gives us the opportunity to carry out this discipline of purification and to cleanse away all the dirt which darkens our eye, to make our own being pure and by so doing to make each our own contribution to the general cleansing of the world (Mt. 6, 22-23). It is not by chance that the second Sunday in Lent is called the Sunday of the lightgiving fasts. The hymns of the Church praise fasting as a means to the inner illumination of Grace. Through the order, measure and spiritual mood of life while fasting, through the intensification of common and private prayer, the Church wishes to bring us personally and through us all about us to that state of original beauty in which God first created nature. The Church wishes to give us back the beauty of pure human relationships.

When observing a fast the Christian stands guard over the sacred things of his own soul. But they must not just be guarded: it is necessary to live by them.

In man there are many hidden treasures which he can discover and develop in himself, even as we discover the wealth of the deep places of the

earth and use them for the common good. In man there is a great spring of warmth and light, but it has to be released, brought to life. The source of the riches of the deep places of the earth and the riches of human nature is the same: it is God, who made the earth, and man.

To "get" either kind of riches man must work in the sweat of his brow. For the discovery of our inner riches we need go nowhere: "The kingdom of God is within you" (Lk. 17, 21). It is enough to make an effort and it can be taken by force (Mt. 11, 12). That is the purpose of fasting.

Just as a man can feel happy and full of well-being after a successful job of work which will bring him material benefits, so, and indeed incomparably more so, can he rejoice in his work on himself, in his spiritual activity. And, as a man divides the fruits of his works with his neighbours and family and is helped by them in his turn, even so he shares out and receives spiritual warmth.

Olivier Clément, a contemporary theologian, said somewhere: "The beauty of young girls is from the Holy Spirit." This aphorism could be said to be about all pure people in whose eyes glow the unquenchable rays of the light beheld upon Thabor. It is easy to get on with such people and it would be difficult to live without them. I think everybody could confirm this from his own experience. We can only manifest the beauty of our soul outwardly when we seek out, guard, and cultivate in ourselves the spring of God's Grace which transfigures us.

Nature is also sensitive to the kindness of man. They say that to tame a wild animal you must approach it with kindness and look it straight in the eyes. Then the animal will submit to your will and become the helper of man. The earth brings forth a greater harvest the harder and more lovingly it is worked. If we attentively observe the forests, mountains, the sea or fields

when we are travelling, walking or resting, then, as though thanking us for our attention, they give us in return an astonishing feeling of reconciliation as if in reward for our love.

The Holy Fathers had a very fine feeling for the beauty of their "wilderness." The more the good qualities of a man's soul are developed, the more he finds himself in harmony with, at one with nature. Many saints, after a long period of ascetic life, simply ceased to feel the harmful effects of natural elements (cold, for instance, or intense heat), and were on terms of simple fellowship with wild animals.

The degree to which a man can be transfigured is revealed by the Lord Himself: "The righteous shall shine forth as the sun" (Mt. 13, 43). The possibility of such a transfiguration is shown on Mt. Thabor (Mt. 17, 1-9). Many saints have experienced something of the sort during their lives on earth.

More than this, the acquiring of Divine Light in the soul is the ideal of the monk (although it can sometimes be met with in the layman, also). Through constant prayer and work, through unceasingly bearing in mind the name of the Lord Jesus Christ, the Son of God, through communion with Him in the Eucharist, the saints attained to so real a feeling of the effect of the illumining energy of the ineffable Essence of God, that for them it would have been quite natural to say: who has not acquired the Divine Light in his own soul is not a Christian. So, at least, thought Saint Simeon the New Theologian.

It was St. Gregory Palamas, Archbishop of Salonica, who most fully expounded and systematically described the Church's teaching on the transfiguring influence on the Christian of the Light of the Divine Trinity, and it is his memory we glorify on the Second Sunday in Lent.

And so, fasting is a way to the transfiguration of man and nature. Repentance is a fundamental change of life

for the better. It is understandable that for us who live in the world it is hard to achieve the heights of the Early Fathers' piety. For this reason we pray to the Lord to give us the possibility of accepting this discipline in so far as we are able. We humbly pray that the Lord may condescend to our weakness and that He Himself will open the doors of repentance leading to the state of illumination and joy in the Holy Spirit. "Open Thou the gates of repentance to me, O Giver of Life, for my soul longeth for Thy holy temple, though its own bodily temple is wholly defiled. But Thou, in Thy bounty, cleanse it according to Thy loving-kindness." Amen.

GERMAN,

Bishop of Vienna and Austria

## St. Basil the Great on the Degree of Abstinence:

"In each individual case abstinence should be determined by bodily strength, so as not to stop short at that which is beneath a person's strength, and not to extend beyond it. Also, to my mind, we must take heed not to make our body lazy and incapable of doing important work through weakening our bodily strength by excessive abstinence. For God, in creating man, naturally did not wish him to be idle and immobile, but to perform that which is his duty (Gen. 2, 15).... Therefore he should not make any innovations contrary to human nature and to the established order of the Benefactor of human nature, but should adhere to this order and keep his body active, never enfeebled by lack of moderation.... For the Holy Scriptures bid us work, keep our bodies moving and succour the weak rather than seek succour for ourselves, and they certainly do not bid us tire and weaken our bodies by immoderate mortifications".

(Works, Book V. pp. 361-363).



**The Fundamental Address  
delivered by Metropolitan NIKODIM  
of Leningrad and Novgorod**

The Christian peace movement arose in Christian circles as a reaction to the hostile campaign against peace and to the arms race and propaganda for a new war launched in several Western countries after the Second World War.

Christian Churches and individual Christians have taken an active part in its activities since the beginning of the world peace movement which was initiated in 1949 by the International Committee of personalities from cultural spheres promoting peace, which embraced broad sections of the world public irrespective of nationality, faith and political outlook.

Among the most illustrious Christian champions of the cause of peace at that time were pastor Dr. Martin Niemöller, Professor Hans Joachim Ivand, the Dean of Canterbury, Dr. Hewlett Johnson, pastor Ragnar Forbeck, Professor Josef Hromadka, Professor Bohuslav Posposil.

Apart from their contribution to the general work of men of good will for peace, these men naturally desired to conduct their own distinctive Christian peace work based on Christian teaching on peace and the ways of achieving it. This led a number of distinguished members of the Christian peace movement from Western and Eastern Europe to the idea of setting up a permanent Christian Peace Conference. Three preparatory gatherings held in 1958, 1959 and 1960 in Prague concentrated mainly on the issues of disarmament and, particularly, the necessity of banning atomic weapons. "After the atomic bomb exploded over the unsuspecting Hiroshima, we have entered a new age. Man now has unprecedented potentials for good and

evil... Having at his disposal the most sophisticated means of mass destruction, he is now capable of destroying the whole mankind." (From the Message to All Christians by the Second Prague Conference for Peace, April 1959.) The Message of the Third Prague Conference (1960) to All Christians of the World stated: "United in the service to which we are called by our faith in the Gospel of Jesus Christ, in unity of spirit and in the bond of peace, we beg and warn: all mankind must unite in active protest against all means of mass destruction which offend the mercy of God and are a form of treachery to man and all creation. No Christian may take part in an atomic war or preparations for one."

The essence and objectives of the CPC were formulated in its Rules adopted by the following Consultative Committee meeting held in Karlovy Vary in May 1962 immediately after the 1st APCA. Chapter I or the "Basis" of the CPC was formulated as follows: "The Christian Peace Conference is an international movement of Christians—theologians, clergy and laymen—which emerged on the basis of their common faith and convictions in the period of growing international tension—the cold war, the arms race, especially in the field of nuclear weapons, and the threat of pending world disaster. The aim of the movement is: to encourage Christians to be conscious of their involvement in both world wars and of their duty to initiate the ministry of friendship, reconciliation and peaceful cooperation among nations; to concentrate all the forces of those confessing the Christian faith throughout the world upon joint efforts for peace; to co-ordinate the activities of peace workers in individual Churches and their common efforts to build a peaceful contemporary human society" (see *Christliche Friedenskonferenz*, N. 4, S. 106-107).

Conclusion. See No. 1 for 1972 for the first part of the speech.

Both new developments in the world situation and increasing experience within the Christian peace movement itself helped to define the

objectives and tasks of the Christian Peace Conference, to stimulate new themes or shift accents in dealing with the original range of problems. However, the basic concerns of the CPC remained unchanged. As from the outset these were: to struggle for a lessening of international tension, against the threat of war, for friendship and collaboration among nations, for reliable foundations of universal peace as the best platform on which to build social progress and from which to overcome all forms of injustice, on which to base the constructive utilisation of productive forces and the free development of the individual.

Three All-Christian Assemblies (1961, 1964 and 1968) can be considered landmarks in the life and activity of the CPC. The immediate task of the CPC was to unite Christian efforts in order to work for disarmament, the banning and demolishing of weapons of mass destruction (basically atomic and nuclear weapons), to disperse the climate of the cold war, to popularise the ideas and principles of peaceful co-existence.

The second period of CPC activities (1961-1964) was characterised by efforts to facilitate mutual understanding among Christians of the East and the West on the basis of a more objective analysis of both systems and by overcoming the anti-Communist propaganda which serves as a camouflage for many imperialist plans. There also arose the conviction of the necessity for cooperation for the consolidation of peace with adherents of other religions and non-believers.

In the course of the third period (1964-1968) the CPC laid emphasis on problems of peace, justice, peaceful coexistence and revolutionary change. The close connection between one hotbed of tension and another was brought to the fore. Another subject of study was the development of the Third World, struggle of the young politically emancipated nations for freedom and independence in choosing ways of further development and radical social change.

Finally, the fourth stage of CPC activities (1968-1971) is notable for a further advance along the course already set in previous years. The concept of the service of the cause of peace has been studied thoroughly, peace-making being closely related to the Christian concept of justice. The point of radical social change is still on the agenda. The issue of active and consistent work for disarmament (basically nuclear) is still pressing. The urgency of bringing about a peaceful solution to European problems is stressed as one of the most important conditions for the consolidation of peace all over the world.

Great concern is still shown in connection with the situation in Southeast Asia and in the Middle East. The CPC has extended its sphere of activity: it has held numerous gatherings on particular themes, and useful discussions and producing an accumulation of experience and cooperation with Roman Catholics.

At the same time, some internal difficulties have had to be overcome. They were caused by attempts on the part of individual members of the CPC to turn it into an arena of sharp non-constructive debates and even into a sort of "third force."

For about two years (between the sessions of the Working Committee in Massy near Paris, October 1-4, 1968, and in Budapest, September 29-October 1, 1970) the Christian Peace Conference was submerged in an internal crisis which for some time caused confusion in several of its parts and thus detracted from its smooth functioning.

The pretext used by those who precipitated this crisis was the events in Czechoslovakia. By the mutual consent of most of the members of the Working Committee and the International Secretariat, there was a debate on the situation in Czechoslovakia at the joint meeting of the CPC bodies in Massy in October 1968.

But in spite of differences of opinion objectively reflected in the Communiqué issued by the Massy session of the Working Committee, this same communiqué contained the following encouraging statements: "We have again been made aware of how essential and profound the differences between us are. Nevertheless we desire to continue to work jointly for peace in a constructive way. In that sense, we again confirm our readiness in the name of Christ to keep on working for peace with justice and dignity for the whole of mankind."

In the period after the Massy session serious criticism was made of the work of CPC Secretary-General Dr. Jaroslav Ondra. Many distinguished members of the CPC openly informed Dr. Ondra that his work as Secretary-General was not of use to the CPC. The criticism was sharpest at the Working Committee meeting in Bukow (the German Democratic Republic, October 21-24, 1969). In view of all this Dr. Ondra rendered his resignation from the post of Secretary-General of the CPC.

As seen from the communiqué of the Working Committee session in Bukow "detailed discussions were devoted to the internal problems of the CPC and the improvement of the CPC in general and its Study Division, commissions and consultations in particular." The programme





**Metropolitan Nikodim of Leningrad and Novgorod addressing the Congress**

of various undertakings was outlined which were subsequently realised in different parts of the world on different levels and with the participation of different partners.

Dr. Josef Hromadka, for many years CPC President, died on December 26, 1969. I should like to remind you of the words, full of love, respect and sincerity, spoken in memory of the late Dr. Hromadka at the extraordinary Working Committee meeting held in Prague, February 27-28, 1970: "The Working Committee pays homage to him with profound sorrow and love. Dr. Hromadka was not only one of the founders, but also a highly respected President of the CPC. We shall remember him with respect, gratitude and love as an outstanding theologian who confessed Christ, a genuine Christian, a good brother and tireless apostle of Christian charity, contrition and the reconciliation of mankind, even though we could not always agree with him on all points."

It was natural that, under the prevailing circumstances, the CPC leadership has been faced with the urgent task of finding the quickest possible solution to the question of efficient deputies for the President and the Secretary-General of the CPC for the period up to the next All-Christian Peace Assembly. The Chairman of the Continuation Committee of the CPC sug-

gested that a consultation of Vice-Presidents should be held in Moscow on February 1-2, 1970. Having considered the questions of the internal affairs of the Conference and of its current problems, the Vice-Presidents decided to convene an extraordinary session of the CPC Working Committee at the end of February 1970 in Prague. They also drew up recommendations for the Working Committee which made the following provisions: a) for the college of Vice-Presidents to fulfil the functions of CPC President on a corporate basis until the IV ACPA under the leadership of the Chairman of the Continuation Committee of the CPC and b) that Dr. Janusz Makowski, member of the Working Committee, be appointed Acting Secretary-General of the CPC. In their declaration the Vice-Presidents appealed for "an increase in the activities of the Christian Peace Conference as decided by the III All-Christian Peace Assembly."

The extraordinary Working Committee meeting held in Prague, February 27-28, 1970, approved the recommendation made by the Vice-Presidents. In the evening of 27 February, 1970, the Working Committee authorised the Vice-Presidents to fulfil the duties of President on a corporate basis under the leadership of the Chairman of the CPC Continuation Committee

during the transitional period. The Working Committee authorised its member Dr. Janusz Makowski to attend to the duties of Secretary-General of the CPC.

Unfortunately, some Western brothers—members of the CPC Working Committee—decided not to attend the next day's meeting and sent a letter to the Working Committee and International Secretariat informing them that they were temporarily suspending their cooperation with the Working Committee and the International Secretariat.

In view of this the Working Committee adopted a special resolution saying that it "expresses profound regret at the unprecedented actions by some members of the Working Committee and International Secretariat aimed at disrupting the spirit of unity and cooperation among the brothers at a time when international tension called for unity among Christians bent on fulfilling their vocation of advocating peace. Irrespective of how that action is justified by those who signed the document in question, it is obvious that their feeling of brotherly love is weak or has even died, that they are not trying to find a way out of the crisis and are refusing to encourage the renewal of the CPC as well as rejecting the Basis of the CPC and its programme as formulated by the III All-Christian Peace Assembly. We hold that this action by our brothers is the result of their permitting their emotions to get the upper hand. In so far as our aim is to unite all peace-loving forces of Christianity, we do not close the door to any who should want to return to positive action within the framework of the CPC in cooperation with all members of the Working Committee and International Secretariat."

Numerous attempts to persuade these brothers to renew their collaboration have met with no success.

The Working Committee at its Budapest session (September 29-October 1, 1970) expressed profound regret at the separatist actions of some of its members. The Working Committee stressed that the CPC remains open to all Christians who are ready to serve the cause of peace. The Working Committee in Budapest "decided to convene the IV All-Christian Peace Assembly in 1971. This Assembly," says the communique, "is being called to help all Christians engaged in peace work throughout the world to find their place and determine their tasks in the pursuit of peace."

The following Working Committee session held in Gummersbach (GFR), March 16-18, 1971, could already state that the past period—since the Budapest meeting—had been marked by a

progressive consolidation of internal forces of the CPC, by the commencement of active preparations for the IV ACPA, by comprehensive activities toward CPC involvement in crucial international problems, and by the development of closer co-operation between the CPC and other bodies working for peace among the nations.

#### **4. The Present Situation and Tasks of the CPC**

We ought to make a profound analysis of the period after the III ACPA in order properly to evaluate the main trend of international life and to understand the significance of its most distinctive developments. Undoubtedly, both underestimation of positive changes in recent world politics and excessively optimistic notions about them would be quite harmful to us because extreme points of view would mean distortion of the trends of our Christian Peace Conference's activity, incorrect definition of its immediate tasks and, therefore, irrational losses of power and energy in the highly complex and crucial situation prevailing today.

We all know that in the field of international relations, especially in Europe, there have recently appeared some obvious signs of thawing due to the increasing impact of those political trends which are based upon a realistic approach to facts and which offer a way out of the impasse that has for so many years been so costly and heavy a drag on the whole world situation. The treaty between the USSR and the German Federal Republic was signed in Moscow on August 12, 1970, as the result of long and complicated talks. A similar treaty was signed between the German Federal Republic and Poland shortly afterwards. Both treaties, which confirm the inviolability of the present boundaries in Europe, including the boundaries between the German Democratic Republic and the German Federal Republic, as well as the western boundary of Poland, met with warm approval from the peace-loving people of the world as primary and essential steps which—if followed up—should have a salutary effect on the promotion of bilateral agreements and on the situation in Europe in general.

On September 3, 1971, a quadrilateral agreement was signed in West Berlin between the Four Powers which had been allies during the Second World War (the USSR, France, the USA and Great Britain). The agreement on the problem of West Berlin which had seemed so complicated and almost insoluble, at least in



the immediate future, was welcomed wholeheartedly by European public opinion.

An important event in international affairs was the recent meeting in the Crimea between Leonid Brezhnev, General Secretary of the Central Committee of the Communist Party of the Soviet Union, and Willy Brandt, Federal Chancellor of the German Federal Republic. This meeting will undoubtedly have a positive effect in furthering good relations between the two countries and will contribute to an improvement in the situation in Europe in general.

Regarding other developments which were encouraging signs of an improvement in the international situation after the IV ACPA, I should like to mention two international treaties which helped to reduce the threat of war by attempting to limit the build-up of armaments, particularly the stock-piling and perfecting of nuclear weapons. On June 12, 1968, the 22nd UN General Assembly approved, by an overwhelming majority, a Treaty on the Non-Proliferation of Nuclear Weapons which was signed on July 1, 1968, by the depositary states (the Soviet Union, Great Britain and the USA). Soon afterwards the treaty was signed by most of the countries of the world. The current year 1971 witnessed the signing of a treaty prohibiting the siting of nuclear weapons and other weapons of mass destruction on sea and ocean beds.

In addition, attention must be drawn to a number of peaceful moves which at present are still too tenuous to dwell upon, but which, nevertheless, cannot but win the sympathy of all people who are concerned with peace and the elimination of the threat of war: the UN declaration on international security adopted in 1970; the proposal by the Soviet Union and the other socialist countries on the preparation and convening of an European Conference on Security and Cooperation as soon as possible; the proposal made by the USSR in the United Nations on September 8, 1971, concerning a world conference on disarmament with the participation of all the powers; the revised draft of the convention on the banning of the development, production and stock-piling and on the destruction of bacteriological (biological) weapons and chemical weapons submitted on August 5 of this year by a group of socialist countries, and some other moves.

Though aware of the positive aspects in international and European relations aimed at a general lessening of tension, we cannot disregard the many negative and dangerous features of the general atmosphere in the world which have not yet been affected by these positive devel-

opments: many persistent aggressive actions by the forces of imperialism, numerous intolerable factors in the social life of many countries, the disastrous economic situation in many states, still persisting forms of humiliation of human dignity, still existent hotbeds of conflict, potential threats of world conflict due to huge stockpiles of weapons of unprecedented destructive power.

The long-suffering people of Vietnam are still exposed to all the horrors of the aggressive war waged by the US, the most powerful capitalist country, while the military campaign in Indochina has been extended to Cambodia and Laos. Bombing of the demilitarized zone and the adjacent areas of North Vietnam still goes on. Over seven years of war in Indochina the USA has spent 120 billion dollars! What infinite human suffering, not only at the front, but also in the defenceless peaceful villages of these countries attacked by foreign invaders is represented by that tremendous figure! The quadripartite talks on Vietnam in Paris have led to no positive results because of the stubborn American position. The USA has not yet reacted to the peaceful proposals put forward by the Provisional Revolutionary Government of the South Vietnamese Republic on July 1, 1971, although, in the opinion of wide sections of the world public, they offer a reasonable basis for a peaceful settlement of the problem of Vietnam.

This barbarous war is causing anxiety about the peace of the world and must be condemned resolutely by Christians if they really wish to eliminate war from human relations, to block the way to violence, if, in fact, they really feel the full moral weight of their responsibility for a better world—a world of justice and humaneness.

Neither can it be said that the situation in the Middle East, created by the aggression and occupation of several Arab territories by the state of Israel, has changed for the better. Hundreds of thousands of Arabs driven from their birthplace drag out a miserable existence. In violation of international laws and agreements, Jerusalem is being "Israelised" to the accompaniment of the expulsion of the original Arab population and the destruction of Arab homes in the city. Up till now, Israel has rejected the only possible way of achieving a peaceful settlement of the Middle East problem as indicated in the resolution passed by the UN Security Council on November 22, 1967, on the inadmissibility of acquiring territories by means of war... on the necessity of making provisions for a just and lasting peace in the Middle East... and on the withdrawal of

Israeli troops from territories occupied as a result of the conflict."

Meanwhile it is obvious that any delay in the settlement of the Middle East conflict is fraught with a great potential danger of much broader clashes and contains a very serious threat to peace all over the world. Christians have no moral right to ignore this grave situation and not to insist upon the earliest possible just and reasonable settlement, upon an end to occupation, on compliance with the legitimate demands of the victims of the attack and the creation of the necessary prerequisites for the kind of political solution that would be a sound foundation for an undisturbed and quiet life for all the nations in the Middle East, for their progress and prosperity in a spirit of friendship and mutual cooperation. Is it not our duty to call attention to the danger of delay in this connection and to give active support to all efforts to make Israel respect the authority of the United Nations Organisation?

As a result of social disharmony in the world connected with unjust forms of possession of wealth and distribution of income and national wealth, a significant proportion of the human race is still exposed to deprivation and suffering. It is common knowledge that in advanced capitalist countries there are roughly 8 million

unemployed, and their numbers tend to increase. Lack of employment is most disastrous in countries with insufficiently developed economies. One can imagine, for example, what a national disaster 120 thousand unemployed is for Uruguay, the total population of which numbers only three million! A considerable number of adults deprived of not only higher and secondary, but even of elementary education is a further example of suffering in our unsettled world of today. According to UNESCO there are still 783 million people in the world who can neither read nor write.

Against such a background as this the tremendous expenditure on the build-up of armaments represents a challenge to the human conscience. In 1970 alone the countries of the world spent 204 billion dollars on military projects. Generally speaking, the whole world spends far more on the production of arms and the maintenance of military forces than on education or public health. According to the press, approximately 400 billion dollars were spent in the United States alone for military purposes over the past five years. Mankind is so involved in this pernicious development that even the developing countries are obliged to allocate 27 billion dollars annually to military expenditure. What, then, is the result of the



**In the break between meetings of the Congress. From right to left: Pastor D. Gutch (the GDR), Dr. K. Erler (West Berlin), Dr. V. T. Walker (USA), The Rev. Dr. A. Abernathy (USA), Mr. K. Ordnung (the GDR), Mr. G. Wirt (the GDR) and Pastor R. D. Günter (the GDR)**





December 23, 1971, Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, paid a courtesy visit to U Thant at UN headquarters. In the picture U Thant presents Metropolitan Nikodim with a 1971 UN Peace Medal.



Archbishop Vladimir of Rostov and Novocherkassk at the reception held by the President of the Republic of Cyprus His Beatitude Archbishop Makarios, November 5, 1971.



The Christmas Service on the night of January



Archimandrite Makariy, Bishop Serafim, Bishop Grigoriy, and Archbishop Pitirim officiating at the Christmas Service.





in the Patriarchal Cathedral of the Epiphany.



The Christmas Service in the Cathedral of the Epiphany. Officiating are His Holiness Patriarch Pimen (on the left) and Metropolitan Serafim (on the right).



Participants in the discussions. Bishop Mikhail, Archbishop Martti Simoëkki, Metropolitan Nikodim, Archbishop Filaref.



The opening session.



amassing and improvement of the most destructive kinds of weapons? The result is frightening and staggers the imagination. The Stockholm International Institute on Peace Problems has calculated that the stockpile of nuclear weapons of all kinds in the world amounts to about 50,000 megatons, i. e., about 15 tons of trinitrotoluene (TNT) per head. That is about 2,500,000 times more than the power of the bomb dropped on Hiroshima, as a result of which over 140 thousand people were killed and wounded! I should like to put the question: is it permissible for any Christian to ignore that dreadful and absurd reality? Must he not devote all his energies to the growing protest of hundreds of millions of men of good will who are saying "No!" to the forces of evil and destruction which, as the initiators of the arms race, are robbing mankind and leading it to extermination?

In the Third World, colonialism and neocolonialism continue to burden the existence of millions of people living in many countries, particularly in South Africa and Latin America. In Mozambique, South Africa, Rhodesia, Angola apartheid and other forms of white rule cruelly suppress the elementary rights of the African majorities in these countries. The disastrous situation of people in many countries of Latin America was mentioned earlier. That is why the people of many countries of the Third World have chosen the non-capitalist path of development.

Mankind today is faced with extremely important tasks which can be solved only in a world at peace, where conditions are such as to encourage close and fruitful international collaboration in the fields of science, technology and culture, and where all the means now spent on military purposes will be channelled to meet peaceful needs. Among such tasks are: aid to developing countries, elimination of pollution of the environment, resulting in hazards which can be compared only to the destructive consequences of war; measures in the field of prevention and treatment of the most serious diseases; the problems of feeding the world's growing population, etc. Each of these tasks can be considered as impulse for our increased Christian involvement in stimulating peaceful conditions of human life.

To return to the positive phenomena in international life for the past year that bear witness to increasingly realistic trends, we must also emphasise the importance of all efforts capable of ensuring further development in the desired direction. To stop halfway, relying upon the "natural" course of history, would be to

commit a grave mistake and to underestimate the resistance on the part of those whose interests do not coincide with the reduction of international tension or the abolishment of the threat of war.

We know, for example, that both within and without the Federal Republic of Germany there are forces seeking to resist positive moves in the direction of a peaceful settlement and to oppose the radical turn in the relationship between the USSR and West Germany in the interests of comprehensive, lasting and effective cooperation for the benefit of present and future generations in both countries and in their neighbour countries, and for the stabilisation of peace in Europe. The pleas of realistically-minded circles for the consolidation of European peace are meeting increasingly savage opposition from forces hostile to the cause of peace. In face of all this, it is the duty of Christians decisively to support positive actions in support of agreements already reached and calculated to pave the way for the further steps towards peace and collaboration in Europe. The Christian citizens of the Federal Republic of Germany should in particular do all in their power to expedite the ratification of the treaties between the FRG and the USSR, and between the FRG and Poland, because until they have been ratified, it will not be possible to take decisive steps towards the normalization of bilateral relations between these countries and the reduction of tension in Europe.

If, finally, we take a look at the world in general, and Europe in particular, as the scene of the outbreak of two world wars, the death toll of the second of which alone was 55 million people, we cannot but be filled with anxiety for the future of mankind in view of the constant, intensive military preparations, both open and secret, which are the direct result of the real menace contained in the plans of those who with criminal irresponsibility are prepared to risk a new world holocaust.

In face of the dour gravity of our situation, our generation surely cannot but be conscious of our common Christian responsibility to help the common sense and good will of the advocates of peace and peaceful coexistence to prevail over those moods which make men support the policy "from strength," over the efforts to sow distrust, intensify alienation, over the insanity of attempts to lead mankind to the brink of a new world war. Men throughout the world are tired of both the "cold war" and "hot conflicts" which have not yet been quenched in Vietnam, the Middle East and other parts of the world. The thought that the world must

live with the threat of all-embracing nuclear disaster becomes daily more intolerable. An objective basis for a global struggle against the threat of nuclear disaster, for the prohibition and abolishment of weapons of mass destruction, for gradual disarmament and lasting peace (a peace imbued with the spirit of collaboration and humaneness) has existed for some time and many millions of men of good will will, without doubt, seize every opportunity to achieve that good aim. For conscience's sake and according to their convictions, Christians ought, as servants of charity and truth, to take a most active part in this sacred struggle for peace and justice.

I have already mentioned a number of valuable peaceful initiatives taken over the last years and months, initiatives which naturally attracted the close attention of statesmen and met with wide public approval throughout the world. One of these moves was the proposal to convoke at the earliest possible opportunity an All-European Conference on Security and Cooperation. Originally the idea of such a conference was received by some official circles in the West with reservation and a certain scepticism. However, it fairly soon became obvious that this attitude was unjustified. Statesmen of many countries have already supported the idea of the convocation of an All-European Conference.

Another equally important initiative in the cause of peace has to do with one of the fundamental problems of our time—the problem of disarmament. In view of the fact that in spite of several significant agreements aimed at limiting the increase of atomic weapons no decisive progress has yet been made towards putting an end to the armaments race or halting the stock-piling of weapons of mass destruction. The government of the USSR proposed in the United Nations to convene a World Conference on Disarmament with the participation of all powers. The proposal was welcomed by UN Secretary-General U Thant who expressed the hope that the XXVI General Assembly would give the most careful attention to this new initiative in the cause of peace. As for the problem of disarmament, it ought to be remembered that the XIV General Assembly passed a resolution on November 20, 1959, recognizing that “the question of general and complete disarmament ... is the most important one in the contemporary world.” Each step toward disarmament would mean a great success for the cause of peace. For example, efficient reduction of troops and armaments on the European continent in the favourable conditions created by the USSR-West Germany agreement

could eventually lead on to the resolve to replace the dangerous confrontation of military blocs in Europe by a system of collective security. I do not doubt that all these peaceful initiatives, as indeed all purposeful contributions to the whole plan of campaign for peace, in which the USSR and other socialist countries take a constant and very active part, will find a lively response and effective support among all Christians called “to follow after the things which make for peace” (Rom. 14, 19).

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Dear brothers and sisters!

That better world, for which we assume responsibility in compliance with the commandment of love for one's neighbour, is a world of justice, friendship, mutual respect, human dignity and harmonious development. That sort of world is not created overnight according to any rigid, pre-determined plan. No expert on the future is able to foresee by what precise paths will develop and be perfected the modern world, divided yet in the process of being renewed and seeking unity, or exactly how, in each case, the antagonisms which now separate us are to be overcome, what collisions and rapprochements are to determine the future shape of mankind's dominion over the natural world.

We are, however, firmly convinced that the whole process of transformation is not preplanned, but neither can it be elementally spontaneous. It will call for a vast concentration of human energy, unprejudiced thinking, objective evaluations, a great openness towards our fellowmen, the careful education of character and a profound sense of principle, deeply rooted in love for man. Only if all these are forthcoming, will we witness true progress in the family of mankind and the establishment of such human relations as will make possible, as far as the conditions of earthly life will allow, a state of affairs in which “mercy and truth are met together; righteousness and peace have kissed each other” (Ps. 85, 10).

Peace, as the precious gift of God's mercy, can be abundant and lasting only if truth, as the most vivid expression of which is charity towards man (1 Jn. 2, 4-5, 7-10), is not suppressed by the unrighteousness of men, who hold the truth in unrighteousness (Rom. 1, 18). Otherwise the righteous wrath of God, in whose power it is to take away altogether or to decrease the gift of peace, will release forces able to reprove with equity the pride of the wicked (Is. 11, 4). “The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever” (Is. 32, 17). These words clearly show



that the source and origin of true and lasting peace is righteousness in the relations between man and man. Where violence prevails, social injustice and racial discrimination reign, liberty is suppressed, the sovereign rights of the peoples are encroached upon, aggressive actions are committed for the sake of gain and self-interest, there can be no peace.

Being conscious of all this, our Christian peace movement looks upon its service to the cause of peace all over the world as an essential part of Christian peace-making, a part in which the cause of peace is closely bound with the cause of triumph of justice. Reconciliation as one of the ways to peace is considered not simply as forgiveness or compromise, but as action aimed at the remedy of injustice through repentance on the part of the offender and his desire to repair moral or material damage. The new Rule of CPC which we propose to adopt formulates the essence and tasks of our Christian Peace Conference as follows:

"The Christian Peace Conference is an ecumenical movement which gives expression to Christian responsibility for peace, social justice and a decent human life for all peoples. Christians who accept the Gospel of the Cross and Resurrection as the hope of the world are deeply aware of their duty to serve the cause of strengthening peace and rendering help to their neighbours.... The CPC strives to create a meeting-point for Christians from all over the world so that they may discover the will of God in relation to the political, social and economic problems of contemporary society. The CPC stands for strengthening peace and for the collaboration of all peoples on the basis of peaceful co-existence. The CPC gives its full support to social and economic structures which exclude oppression and exploitation. The CPC and all its members proclaim their solidarity with peoples' liberation movements struggling against oppression, hunger, racial discrimination and illiteracy. The CPC opposes every variety of imperialist manifestation. Since all these problems can find their solution only by way of collaboration on a world scale, CPC works

together with other religious and secular movements which are striving for identical ends and struggling for peace between the nations of the world."

We are aware that it is no simple task for Christians to comply with their common responsibility for a better world. It cannot be accomplished according to one standard pattern. We must learn to recognise the salient facts in all types of situation, to find the ways of action most suitable to real obtaining conditions, we should know the measure of all things, being always mindful of the oneness of the human family and that actions must be suited to circumstance. In all circumstances, however, the Christian must be guided by the exhortations: "Seek peace and ensue it" (1 Pet. 3, 11). "Learn to do well; seek judgment, relieve the oppressed" (Is. 1, 17).

The present IV All-Christian Peace Assembly, in my opinion, will be of great significance for further activities of the Christian peace movement. Its decisions and conclusions will greatly influence the direction of our work and our readiness to cooperate in the spirit of sincere brotherhood and Christian oneness of thought, our ability for reasoned, active and courageous work for peace throughout the world, our resistance to war and injustice. We firmly believe that our IV Assembly, keeping the unity of the Spirit in the bond of peace (Eph. 4, 3), will give utmost attention to the questions set before our movement by life itself. We are convinced that, with the all-powerful help of God, the Assembly will outline the necessary ways and means for our common future peace-making work, for life, for the victory of the forces of peace, for the good of mankind and its unhindered advance in the spirit of love, friendship, brotherhood, mutual support, in the name of the complete triumph of justice upon earth.

I call the abundant blessing of God upon all of you, upon the future work of our Assembly.

"Grace, mercy and peace from God our Father and Jesus Christ our Lord" (1 Tim. 1, 2) be with you all, beloved brothers and sisters.



# Communique of the International Secretariat of the CPC

Prague, December 1-2, 1971

On December 1 and 2, 1971, the International Secretariat gathered in Prague for its first meeting after the Fourth World Christian Peace Congress, with Dr. K. Toth, General Secretary, in the chair.\* Metropolitan Nikodim of Leningrad and Novgorod, President of CPC, visited the International Secretariat and at the opening of the session expressed his good wishes for the success of its work and his confidence that this would be so.

The International Secretariat carried out a preliminary review of the progress of the work and the results of the Fourth World Christian Peace Congress. The Congress had worked out a sound basis for the further work of the Christian Peace Conference. The International Secretariat noted with satisfaction that the world press had given publicity to the Congress proceedings, and that in the majority of cases press reaction on all continents had been of a favourable character.

The International Secretariat made preparations for the meeting of the CPC Working Committee and, with this in view, drew up proposals for the future activities of the CPC, especially for 1972. Besides the traditional forms of work carried out by international organs and commissions of the CPC, the International Secretariat has also suggested new forms of work. The CPC will support its workers in their activities in the so-called third world.

The International Secretariat also evaluated the political situation throughout the world, and expressed satisfaction at the successes achieved by anti-imperialist forces.

The restoration of the rights of the Chinese People's Republic in the United Nations had been effected despite the opposition of imperialism in the United States of America.

The state visit of the Prime Minister of Cuba, Fidel Castro, to Chile demonstrated clearly that the imperialists' attempt to isolate Cuba from the rest of Latin America had failed utterly. At the same time it was a sign of the growing solidarity of the Latin American peoples in their defensive struggle against the political and economic supremacy of the USA.

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\* The Russian Orthodox Church was represented in the work of the International Secretariat of the CPC by Archpriest Pavel Sokolovsky of the Church of the Resurrection in Sokolniki, Moscow.

Events in Europe were proceeding towards the establishing of a guaranteed system of peaceful coexistence as was expressed, for example, in the negotiations and agreements signed between Georges Pompidou, President of France, and Leonid Brezhnev, Secretary-General of the Central Committee of the CPSU, talks between the governments of the FRG and the GDR, and finally, between the government of the GDR and the Senate in West Berlin. The International Secretariat expressed the hope of the Christian Peace Conference that the Moscow and Warsaw treaties would be ratified soon in the FRG and that the agreement on West Berlin reached by the four powers would come into effect. Thus all obstacles preventing the convening of a conference on questions of European security and cooperation would be eliminated. The Christian Peace Conference will take part in activities expressing the will of the peoples of Europe to establish a secure peace.

The movement which had swept the world against US aggression in Indochina was intensifying its activity. The CPC would be taking part in the World Conference against the American war in Indochina by sending a delegation.

The International Secretariat devoted special attention to the areas of danger which exist in the world today.

The situation in the Indian subcontinent threatened to become a real war. The struggle of the Bangladesh people for self-determination continued to be suppressed with bloodshed. The plight of the refugees in Bengal was worsening with every day.

The fact that Israel was rejecting every opportunity of a peaceful settlement, for she was the tool of imperialism against the Arab people, and was still refusing to carry out the 1967 Security Council resolution, created the threat of another war.

The negotiations between Sir Alec Douglas Home, the British Foreign Secretary, and Mr. Smith, the Rhodesian leader, were causing great anxiety. Any direct or indirect recognition of the racist regime in Rhodesia constituted a threat to the free development of the African peoples.

The Christian Peace Conference set itself the aim of facilitating the settlement of con-



licts, ending bloodshed and preventing the formation of further crisis centres. This is considered by the workers of the Christian Peace Conference to be their constant task, because

our Lord enjoined us to be peace-makers. All Christians can attain righteousness in the sight of God only by serving peace and upholding human dignity.

## The Meeting of the Arab-Israeli Commission of the CPC in Sofia

The pro-Zionist ruling circles of the present-day state of Israel have been attempting to strengthen their expansionist policy in the Middle East by quoting the promises made to the Israel of the Old Testament and so to give it a sacramental, eschatological character. Such a tendency complicates the peaceful solution of the already protracted Arab-Israeli conflict, and the CPC consequently set up a special commission to consider this tendency from the theological point of view, the decisions of which were to be submitted to the Working Committee of the CPC and the Fourth World Christian Peace Congress.

At the invitation of the Bulgarian Orthodox Church a meeting of the Commission was held on September 13-14, 1971, in Sofia, at the St. Clement of Ohrid Theological Academy. The following took part: Prof. Dr. Witold Benediktowicz (Poland)—Chairman of the Commission. Professor Todor Sabev of the Sofia Theological Academy—Commission Secretary; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Pastor Heinrich Helstern (Switzerland), Vice-President of the CPC; Professor Dr. Gerhard Bassarak (the GDR); the Polish journalist Dr. S. Meistowicz, Chairman of Pax; Gabriel Habib (Lebanon), Secretary-General of Syndesmos; Pastor Assen Simeonov, representative of the Protestant Churches in Bulgaria; Assistant Professor Toku Koyev of the Sofia Theological Academy and Slavcho Vylchanov, engaged in postgraduate studies at the Academy.

The main report "The Theological Aspect of the Israeli-Arab Conflict and the Peace-Making Duty of Christians" was read by Dr. Helstern on September 13. He started his brief review of the history of Old Testament Israel with the reminder that the covenant between Jehovah and the chosen people of Israel was made by Moses, and that the Jews settled in Palestine in the time of Moses' successor, Joshua. The present-day rulers of Israel, he said, were attempting to combine in their country political and religious elements after the example of those ancient times. This was futile since the position of the Jewish people as it was at that

time could be considered now only in historical perspective and genetically had no connection with the situation in the Middle East today. Basing his reasoning on biblical texts (1 Kgs; 8, 5-22), the speaker showed that ancient Israel tended towards theocratic, not royal power, considering the latter as a departure from sacred principles. Rejecting the opinion of Nahum Goldman, President of the World Jewish Congress, that the Old Testament prophets were prophesying the advent of the modern state of Israel, he pointed out that the basic mission of the prophets had been their peace-making, the averting of wars (the Prophet Amos) in addition to the universal preaching of repentance (Is. 2, 12-22; Mic. 4, 3). Consequently the God of the Old Testament prophets was not only the God of Israel but the Lord of all peoples, the God of the whole world. The speaker dwelt at length on the relationship of our Lord Jesus Christ with the Jews. Himself of the Jews, the Saviour, with His Divine Teaching, replaced the Old Testament ritual with the new law of love. The parable of the labourers in the vineyard (Mt. 20, 1-16), in which those of the labourers who came later received as much as those who came first, he said, was directed against the then Jewish teachers who relied exclusively on being the chosen people. The words "so the last shall be first, and the first last" could apply to the heathens who came to believe in Christ later than others. Likewise in the parable of the good Samaritan (Lk. 10, 30-35) Jesus Christ had condemned Jewry for considering themselves a people apart. The same meaning was contained in His speech against the scribes and Pharisees (Mt. 23, 13-35), in the words spoken to the woman of Samaria: "Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father" (Jn. 4, 21). In fact these words discredited the idea of the exceptional religious importance of Jerusalem. "A new people was born in Christ," the speaker summarized his thoughts, "people of spiritual Israel, among whom are now the believers of all nations. The history of a chosen people is repeated in the history of Christianity". In con-

clusion Dr. Helstern expressed the wish that Moslems, Jews and Christians might live together peacefully on Palestinian soil, that they might live in friendship with one another and not oppose one another.

After a small correction of a purely terminological character suggested by Professor Basarak, Professor Todor Sabev remarked that the word "Israel", in the strictly biblical sense referred for the most part to God's covenant with Abraham and his seed (Gen. 17, 1-8), and was not the name of a tribe. He went on to dwell in detail on the "chosen" nature of ancient Israel in the light of the New Testament, and drew conclusions applicable to the present-day Israeli-Arab conflict. The following speaker, S. Vylchanov, quoted a number of New Testament texts referring to the question of "the chosen race".

Metropolitan Filaret gave a positive appraisal of Dr. Helstern's contribution and stressed the great importance of a theological approach to the Israeli-Arab problem. The central point, in the opinion of the Exarch, was that the Old Testament Israel ceased to be the "God chosen" with the advent of our Lord Jesus Christ. "With the appearance of Christ," he said, "in the eyes of us Christians, the Jews have no superiority over other peoples. They stand in the ranks with the rest including those who do not believe in our Saviour."

There was high praise for Dr. H. Helstern's report from all the members of the commission and a lively exchange of opinion followed mainly on the role of the Christians in clearing up the consequences of the Israeli aggression of 1967. The members of the Commission were given two documents setting out the position of the Bulgarian Orthodox Church on the Israeli-Arab conflict: "The Biblical Theological Aspect of Present Events in the Middle East" and "Zionism before the Court of the Holy Bible".

On September 14 the Commission listened to an information statement from the Secretary-General of Syndesmos, Mr. Gabriel Habib, after which the Secretary of the Commission, Professor Todor Sabev, read the draft decisions of the Commission. The draft was then discussed in detail, point by point, and was adopted with virtually no changes. It contained a short recapitulation of the dramatic events of 1967 in the Middle East, and considered various aspects of the Israeli-Arab problem, in the main from a theological point of view. It contained an appeal to all Churches, congregations, commu-

nities and Christian organizations to do everything possible to restore the longed-for peace in the Middle East on the basis of the Security Council resolution of November 22, 1967. "We Christians," it goes on to say, "cannot be silent in the face of the attempts made by Zionist propaganda to misinterpret such biblical ideas as 'the chosen people', 'the Promised Land', 'the exaltation of Israel at the end of time'. To us the Old Testament Israel chosen by God ended with the advent of the promised Saviour, Jesus Christ, and as such spread to embrace every one who believes in Him. One should not in any circumstances confuse the Old Testament Israel with the modern secular state of Israel..." The document concluded with concrete suggestions for urgent action to remedy the results of aggression, and for a just and peaceful settlement of the Middle East conflict. It was dispatched to the International Secretariat of the CPC and served as the basis of the resolution of the Arab-Israeli conflict drawn up and adopted by the Fourth World Christian Peace Congress.

On the conclusion of the evening session on September 14, all the participants were invited to a fraternal meal in a restaurant outside Sofia decorated in traditional Bulgarian style. They were greeted by Metropolitan Pankratiy of Stara Zagora, Chairman of the Ecumenical Commission of the Holy Synod, who spoke on behalf of His Holiness the Patriarch and the Holy Synod and wished the peace-making activities of the CPC every success. In reply Dr. G. Helstern, speaking on behalf of the guests, profoundly thanked the Bulgarian Orthodox Church for its hospitality, and expressed their gratification and satisfaction with regard to the outcome of the work.

The members of the Commission from other countries were received by His Holiness Patriarch Maksim of Bulgaria, and had also friendly meetings with Metropolitan Pankratiy of Stara Zagora and Mr. M. Kyuchukov, Chairman of the Foreign Ministry Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults. Many of the participants visited churches, monasteries and other historical monuments in the country. On September 15, for example, on the eve of his departure for home, Metropolitan Filaret, Exarch of the Ukraine, together with Metropolitan Pankratiy of Stara Zagora, went on a pilgrimage to the Monastery at Rila.

**ANDREY IGNATYEV**





# International Meeting of Scientists and Public Personalities on the Problems of Disarmament

At the invitation of the Soviet Pugwash Committee and the Soviet Peace Committee an enlarged meeting of the Disarmament Commission of the World Council of Peace was held on October 30-31, 1971, in the House of Trade Unions in Moscow. Scientists and public figures, among them representatives of the Christian Peace Conference, took part in the conference. Academician Y. K. Fyodorov, Vice-President of the Soviet Peace Committee, Member of the Presidium of the World Council of Peace and a prominent Soviet public personality, was elected Chairman.

The work of the conference centred around the subject "The Burning Problems of Disarmament and the Role of the Public in its Accomplishment." The work of the sections was concentrated on the themes: 1) Limiting the arms race; prospects, ways and means of disarmament; 2) Socio-economic consequences of disarmament. Disarmament and the natural environment. One plenary session of the meeting was devoted to a discussion of the role of public organizations in achieving disarmament.

Those who participated in discussion or gave reports were: Academician M. D. Millionshchikov, Chairman of the Soviet Pugwash Committee, who made the opening statement; V. S. Emelianov, corresponding member of the USSR Academy of Sciences, who spoke on "The Dimensions of the War Threat"; Professor F. El-Badevi (ARE)—"Peace and Disarmament"; Jose de Castro (Brazil), President of the International Centre for the Developing Countries, and Professor Olumbe Bassir (Nigeria)—"Disarmament and Problems of Development"; Norman Z. Alcock (Canada)—"The Metronome of the Arms Race"; Professor Iwaszkewicz (Poland)—"Some Problems of Disarmament and Security in Europe"; Academician Y. K. Fyodorov (USSR)—"Disarmament and the Natural Environment"; Professor Jorma Mietinen (Finland)—"On the Problems of Chemical Disarmament"; Professor D. Lukasz (CSR)—"The Importance of Disarmament for Improving Care for the Health of Mankind." Throughout all reports and speeches ran the idea that disarmament was not only necessary but possible, that it was essential to put into effect a broad,

all-sided campaign to mobilise public opinion for disarmament and to convince people that regearing a military economy to a civilian one would not slow down development but, on the contrary, would hasten the release of means which could be used to aid the developing countries, improve health service and conserve man's environment.

The following representatives of the Christian Peace Conference took part in the meeting: A. S. Buyevsky, member of the Working Committee, and Archpriest P. S. Sokolovsky, member of the International Secretariat, who spoke at the plenary session and told of the efforts of the CPC for a solution of the disarmament problem.

In conclusion of the meeting two documents were adopted: an address to the 26th session of the UN General Assembly and a Communique. It was decided to proclaim 1972 a year of fighting for disarmament.

This meeting of scientists and public personalities attracted the attention of the Soviet press, radio and television. Soviet and foreign journalists were able to learn of the results of the meeting at a press conference held at the premises of the Soviet Peace Committee on November 1, 1971. The journalists put a number of questions to prominent participants in the meeting—Cyrus Eaton (USA) and Pastor Martin Niemöller (GFR), winners of the International Lenin Prize for Strengthening Peace Among Nations; Professor Jose de Castro (Brazil), Academician M. D. Millionshchikov (USSR), and others.

At the conclusion of the conference a session was held of the representatives of peace organizations who participated in the Moscow meeting. It was chaired by Romesh Chandra, General Secretary of the World Council of Peace. The session discussed the tasks and practical measures involved in intensifying the work of public organisations in the near future with the aim of mobilising the general public to support disarmament. Representatives of the CPC also took part in this meeting and they explained their understanding of the tasks the Christian peace movement has set itself.

**Archpriest PAVEL SOKOLOVSKY**



# Session of the Bureau of the Soviet Peace Fund

On November 16, 1971, a session of the Bureau of the Soviet Peace Fund was held with Boris Polevoy in the chair. On behalf of the Russian Orthodox Church Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, member of the Board of the Fund, took part in the work of the Bureau.

The report on the work of the Board during the year under review was made by Boris Polevoy, Chairman of the Peace Fund, and L. Nikonov, Executive Secretary of the Fund. Contributors to the discussion spoke on how the means at the disposal of the Soviet Peace Fund are used to strengthen world peace, to aid the victims of war and aggression, and to further friendship and mutual understanding among nations.

Among the speakers were Metropolitan Aleksiy, member of the Holy Synod, who spoke of the participation of the Russian Orthodox Church in supporting the Soviet Peace Fund, and of

the peace-making activities of the Church during the year. Metropolitan Aleksiy dealt in detail with the documents of the Local Council of the Russian Orthodox Church, which expressed approval of the peace-making activities of the Russian Orthodox Church during the period between the Local Councils, and mapped out ways of strengthening such activity in the future. In conclusion, Metropolitan Aleksiy assured the members of the Peace Fund Board that the Russian Orthodox Church, to which the cause of peace was dear, would continue to give active help to the supporters of peace by its donations, thus strengthening the Soviet Peace Fund.

At the session, commemorative medals of the Soviet Peace Fund were presented to M. I. Koltov, Executive Secretary of the Soviet Peace Committee, to Valentina Nikolayeva-Tereshkova, Chairman of the Soviet Women's Committee, and other active workers for the Fund.

## Enlarged Session of the Odessa Regional Peace Committee

On December 10, 1971, an enlarged session of the Odessa Regional Peace Committee was held in Odessa, in which Metropolitan Sergiy of Kherson and Odessa, member of the Committee, took part. The session opened with an introductory speech by the writer I. P. Gaidaenko, Chairman of the Committee, who stressed the importance of the peace-making activities of people of good will on all continents and drew attention to the contribution being made by the Soviet Peace Committee to the general cause of preserving and promoting peace. The results of the work done by the Odessa Regional Peace Committee during 1971 and the contribution made to the Soviet Peace Fund were the theme of the report made by O. F. Kiss, Executive Secretary of the Committee. The next speaker was Metropolitan Sergiy of Kherson and Odessa, who noted that the peace-making activities of the clerics and laity of the dioceses of Kherson-Odessa and Voroshilovgrad-Donetsk were in full accord with the service of our Church to

the cause of peace in cooperation with all the peoples of our homeland. Priests and their congregations in these dioceses, as all other dioceses of the Russian Church, were, he said, serving the cause of world peace by tirelessly praying for peace throughout the world, and by participating in creative work leading to the prosperity and good of the peoples and the glory of our great country. Appeals were constantly being made to donate to the Peace Fund for the noble cause of defending and strengthening world peace, and the people were responding with great patriotic feeling.

Towards the end of the session certificates, souvenirs and badges of the Odessa Regional Peace Committee were presented to a number of participants, Metropolitan Sergiy receiving commemorative gifts and the badge of the Committee.

**A. N. KRAVCHENKO,**  
Secretary of the Odessa  
Diocesan Board





SECOND THEOLOGICAL DISCUSSION  
BETWEEN REPRESENTATIVES OF THE RUSSIAN ORTHODOX CHURCH  
AND THE EVANGELICAL-LUTHERAN CHURCH OF FINLAND

ADDRESS

by His Holiness PIMEN, Patriarch of Moscow and All Russia,  
at the Official Reception in Honour of Dr. MARTTI SIMOËKKI,  
Archbishop of Turku and Finland, Head of the Delegation  
of the Evangelical-Lutheran Church of Finland

December 16, 1971

Dear Brother in Christ, Archbishop Martti Simoëkki, Your Excellency, Ambassador Alholm, Worthy members of the Evangelical-Lutheran Church of Finland, God-loving Fathers and Brothers, Respected guests,

It gives me great pleasure to welcome you here today and thank you for honouring us with your presence. I am particularly happy for the opportunity to receive our brothers in Christ who have come from the friendly neighbouring state of Finland.

In the course of the ages, communication between the Christian Churches of our two countries has assumed various forms. It is gratifying to be able to say that today it has been enriched by a form new in quality, namely, the holding of theological discussions. We attribute great importance to such theological colloquies for we see in them an effective means of achieving understanding and cooperation between Churches in matters of primary concern to them.

In this respect, we should like to express our appreciation of the enormous contribution to the development of friendly relations between the Evange-

lical-Lutheran Church of Finland and the Russian Orthodox Church which you, our beloved brother in Christ Archbishop Simoëkki, have made and are still making.

The significance of the first discussion held in Sinappi in March 1970, is beyond question.

We have been informed that the Holy Sacrament of the Eucharist, which was one of the topics discussed at that first colloquy, has been further examined by you in a spirit of reverence for its divine essence and with a deep knowledge of the subject. Undoubtedly your conclusions will broaden our understanding of the views of both sides on the sacrament of the Eucharist, will enable us to rejoice over those views we hold in common and fill us with hope that a clear comprehension of the differences in our teachings about Holy Communion will enable us in God's good time to arrive at unity of faith.

We were likewise gratified by your treatment of the theme "Justice and the Use of Force," a secondary theme deriving from the basic one "The Theological Basis for the Church's Struggle for Peace," which was also discussed at

the first colloquy. The importance of discussing this theme stems from the constant necessity of our Churches' struggling for peace on earth and serving the cause of brotherhood, reconciliation and collaboration among all peoples. Our doing this is but the fulfilment of the divine commandment to love and live in peace. Indeed, is it not a matter of vital importance that we and all men arrive at a proper understanding of such concepts as justice and violence? Is it not for the sake of appraising the activities of separate individuals or groups of individuals responsible for guiding the affairs of men that we invoke these concepts? The use of these terms evokes in our minds visions of the suffering in Indochina, the Middle East, the Indian subcontinent, the South African Republic, and many other parts of the globe. Would these sufferings have occurred if justice had not been ignored and violence not prevailed? "And thou shalt do that which is right and good in the sight of the Lord," commanded the Lord God through His Prophet Moses (Deut. 6, 18). The prophet and psalmwriter David warned us that "him that loveth violence His soul hateth" (Pss. 11, 5). We are convinced that the discussion of problems relating to the Churches' struggle for peace and collaboration among nations facilitates our efforts in the common cause and will make them more effective.

We pray that God will bless the attempt of our two Churches to arrive at mutual understanding and collaboration in matters of vital importance to both of us. We shall do all in our power to achieve this and trust that you will do the same.

We are exceedingly glad to find Ambassador Alholm among us today. The Russian Orthodox Church, together with all Soviet people, welcomes the course of good-neighbourliness the Finnish government has chosen to follow. We wish to live in friendship and co-operation with the talented and industrious people of Finland. The Finnish proposal to hold an All-European Security Conference in Helsinki represents an important contribution to the cause of European security, for which our countrymen are deeply grateful.

I should like to drink the health of our Brother in Christ, Archbishop Simoëkki, head of the Evangelical-Lutheran Church of Finland, of the members of the theological delegation here, and of the bishops, pastors and members of the Evangelical-Lutheran Church of Finland.

I should also like to drink your health, Mr. Ambassador, the health of all members of the friendly government of Finland, and of her splendid people. May friendship and collaboration between the people of Finland and the Soviet Union grow and increase!

## ADDRESS

by Metropolitan NIKODIM of Leningrad and Novgorod

at the Opening of the Theological Discussion on December 12, 1971

Most Reverend Archbishop Martti Simoëkki,  
Most Reverend Archbishop Filaret,  
Dear colleagues,  
Beloved brothers in Christ,

I am happy to take part in the opening of this second discussion between theologians of the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church. I personally did not attend the first discussion held in Sinappi in 1970, but I, like all our episcopate headed by His Holiness the late Patriarch Aleksiy, welcomed the event as a promising beginning of closer contact between our Churches, a contact

essential in these ecumenical days for the uniting of Christian Churches and for the development of peaceful relations among nations.

Participants in the first colloquy, many of whom are present today, were deeply gratified by the results, if we are to judge by the synopses issued by the two delegations. The discussions convinced those who took part in them of the similarity of view, if not complete agreement, on a number of articles of faith. The debaters made no attempt to gloss over the differences of opinion that arose during the discussion of certain theological questions, but



they did express a sincere desire to facilitate the further examination of controversial problems by elucidating these differences, thereby paving the way for an unprejudiced, objective study of the questions in the spirit of Christian freedom and with due regard for divine revelation.

We rejoice that brotherly contact has been established between our two Churches in the last few years and hope that the extension of it through this present visit and discussion will prove profitable and serve the cause of Christian unity to which we aspire in accordance with the teachings of our Lord and Saviour Jesus Christ.

Different have been the historical paths taken by our peoples; different the forms of their social and religious life, their material and spiritual culture; considerable is the difference in their psychology, morals and customs, affecting their forms of worship and belief as well as other things, and this cannot but leave its stamp on their religious perceptions. Things which appear obvious and beyond question to a Lutheran may seem puzzling to an Orthodox, and things which appear natural and self-evident to an Orthodox may seem odd and incomprehensible to a Lutheran. It requires not so much an ingenious theological mind to understand these

things as a loving Christian heart. It is this which makes possible the following of St. Paul's advice offered in his epistle to the Romans (15, 7): "Wherefore receive ye one another, as Christ also received us to the glory of God." We have gathered here not to find fault with one another; and it is not through competing in the faith that we shall arrive at brotherhood, but through discovering in our Christian heritage those things held in common that bear witness to our brotherhood, the brotherhood of God's children wishing to do the will of our Heavenly Father. We sincerely believe that the differences in our understanding of evangelical truth that undoubtedly will remain when our discussion is over cannot injure our fraternal love or prevent us from working together in the common task of serving and bearing witness to the Christian faith.

Complicated as our differences of opinion may be, they will gradually be stripped of all that is fortuitous, temporary, transitory and imperfect through theological discussion, through the clarification of certain aspects of our beliefs and ecclesiastical forms, and then the wealth and variety of ecumenical experience will be fully revealed.

The subject matter of this second colloquy



**Metropolitan Nikodim of Leningrad and Novgorod addressing participants in the Second Theological Discussion at Zagorsk.**

provides for the further development of themes treated at the first one; these themes are the Eucharist, with an emphasis on its sacrificial nature, and the theological principles underlying the concept of a just peace. It seems to me they have been well chosen. The first theme, which to a certain extent represents the retracing of a path already travelled, fully corresponds to our ecumenical aims and falls naturally into place among ecumenical theological discussions being held on an all-Christian scale. The second set of questions which participants in the present gathering intend turning their attention to are closely bound to the work of Christ, that is, to the Christian struggle for peace, which means reconciling the peoples of the earth; I believe there is no necessity for me to say more about this, so self-evident is the importance of this theme, so pressing the need of it.

Dearly beloved brothers in the Lord! All of us are followers of the Lord Jesus Christ, the "Author and Finisher of our faith" (Heb. 12, 2) and our Saviour. Through the sacrament of Holy Baptism we are grafted on to the saving Vine and, taught by the truth of the Scriptures, our hearts are made to respond with love to the love of God revealed in the redeeming sacrifice of His Only Begotten Son. This response is but the first stage of our spiritual development, the first step in our way of Truth. The Lord calls upon us to go further. He wants His words to abide in us (Jn. 15, 7). An essential condition for this abiding in us of Christ's words is that we ourselves should abide in Christ, by means of constant spiritual communion with Him achieved through belief in Him, love for Him, communication with Him, in heartfelt prayer and, above all else, through the sacrament of the Eucharist, in which the union of believers with Christ becomes actual and inseverable. If by means of other sacraments God bestows upon mortals His gifts, His beatific light and renewing strength, in the Eucharist Jesus Christ, the God-Man, gives us all of Himself, His divinity and humanity, His Body and Blood. If baptism is the beginning of our life in Christ, the Eucharist affords us an opportunity to enter completely into this life, for thanks to this sacrament the God-Man transforms us into members of His Body, the Holy Church, the organism of the God-Man. "For no man ever yet hated his own flesh; but nourisheth it and cherisheth it, even as the Lord the Church: For we are members of His body, of His flesh, and of His bones" (Eph. 5, 29-30). The merging of believers with Christ through Holy Communion is so complete that the Saviour Himself compared it with the merging of Father and Son

in the Holy Trinity (Jn. 6, 57). The Holy Eucharist is to be looked upon as the sacrament of perfect love, as a powerful means of combating man's tendency towards self-love and isolation. The two main commandments of God are united in the Eucharist: Love God and love thy neighbour, for in this Sacrament the Lord confirms and perfects the union of a Christian's love for that which is near with his love for that which is far, both of them vital units of the single body of Christ's Church—the earthly and the heavenly.

The death of our Lord Jesus Christ, who took upon Himself the sins of the world, was an act of sacrifice whose value surpasses that of all human acts of sacrifice, inasmuch as He "offered up Himself" (Heb. 7, 27); "Neither by the blood of goats and calves, but by His own Blood He entered once into the holy place, having obtained eternal redemption for us" (Heb. 9, 12); "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10, 12). The sacrifice of the Lamb of God, Who took upon Himself the sins of the world, took place "once and for all" on Golgotha, yet it is repeated daily on our altars, as the Saviour of the world bid us to do in memory of Him, a sacrifice which, unlike those of the Old Testament, is bloodless. In accordance with the holy traditions of the Church, the Orthodox mind accepts the Eucharist as a sacrificial rite, as is plainly designated in the Liturgy. Even before Holy Communion begins, the priest, in his so-called introits, asks for divine support in the performance of the bloodless office of the priesthood, and the first prayer of the faithful and other prayers speak of "the unbloody sacrifice" and "the sacrifice of praise" for our sins and the errors of the people (Heb. 9, 7). In the priest's prayer during the Cherubic hymn, the Liturgy is called "this ministerial and unbloody sacrifice" in which the Saviour of the world is both High Priest and Sacrifice, both offering and offered. In one of the Cherubic hymns we sing how "The King of Kings and Lord of Lords comes to sacrifice Himself and to give Himself to be eaten of the Faithful." Finally, the exclamation: "Bringing before Thee Thine of Thine own" reminds us that the sacrifice is "In all and for all." It is an all-embracing sacrifice, for it knows not the bounds of space, and it is eternal, for it is beyond the realm of time. In the Eucharistic act of sacrifice the priest gives thanks, supplicates and intercedes. It is administered for the sake of the living and the dead, for the Church on earth and the Church in heaven. It is at once a prayer for the salvation of the living



and the peace of soul and forgiveness of sins of those who have passed from this life into another, the immortal life. As soon as he has consecrated the host the priest prays for the whole Church, the world and the universe. The words of the Liturgy are very ancient, going back to the time when the Church was as yet One and Undivided.

I shall not dwell at length on the sacrificial nature of Holy Communion for papers are to be read on this subject, and you will spend considerable time discussing and reflecting upon it. I hope that the exchange of opinion will enrich both sides and represent one more step on the road to fuller understanding of each other in this most important matter.

A study of the Gospels shows us that Christ's teachings transfer human interests from the visible to the invisible spiritual world, and that, despite the many factors binding the sons of the old Adam to the "earth," these teachings point to the "heaven" which for the sons of the new Adam begins here, in this temporal life, and which offers blessings that fill the human heart (Mt. 6, 19-21). It may seem at first that Christ's preaching of the good tidings is contradictory: on the one hand it adjures man to free himself from the world and love of the world; on the other it urges him to love all of God's creatures with the highest form of love and to strive to deepen and perfect this love. The truth of the Christian faith can be prevented from degenerating into falsehood only by penetrating to the very heart of this faith and by eagerly accepting the realities revealed therein. By so doing we are brought to the conviction that a belief in the Kingdom of God is, at the same time, a belief in the absolute value of the individual, destined to inherit eternal life, which means that this belief is expressed in love for our fellow men here on earth, where each is treading the hard path leading to the creating and achieving of the Kingdom of God. It follows that active concern for one's fellowmen at the present moment is the test of real belief in a future life; is, in fact, the truth of our faith. On the other hand, if faith leads to passivity, to the suppression of compassion for the suffering and aid for the needy, it is a false faith alien to the spirit of the Gospels and the all-encompassing love of Christ. Such a faith may give rise to hard indifference to the sufferings of others, to the loss of a feeling of moral responsibility; even, perhaps, to the vindication of injustice. The moral test of Christian teachings is the life of Christ, so full of perfection. In His life and sermons He, the God-Man, exhorted men to

believe in the heavenly, the invisible, the eternal and the divine. To the Christian mind there never was and never could be anyone approaching Christ in His utter commitment to the eternal and the divine, in His complete submission to the will of the Father, in His refusal to take the least thought for the morrow, for what He would eat and what He would put on. At the same time the world has never seen and never will see one so lovingly attentive to those about Him, one so responsive to their grief and need, to the slightest moan passing their lips. This life, expressive of the highest undying truth, is a constant example to all who call themselves Christians. The embracing of His truth and the following of it regardless of all obstacles, is the only means by which men can proclaim their Christian calling; such a life leads directly to the eternal Kingdom of our Heavenly Father. For that reason it is a welcome thing that the question of how to build a just human society has been included among the problems of direct concern to Christians. Today Christians are coming out against hunger, poverty, injustice and race discrimination, against all that threatens the peace of the world and impedes the development of normal human life. Through such activities Christians, labouring in the name of the Lord, are creating a sound basis from which to preach good tidings and proclaim the acceptable year of the Lord (Is. 61, 1-2), and above everything else are actively promulgating the Word of Christ and His salvation.

In the resume of the first theological colloquy we read: "It is desirable for humanity to right the wrongs of the world by peaceful means" (par. 10). That is so obvious a truth that there can be no challenging it. On the other hand, we see men of evil will as well as of good will, and it is the evil ones who retard and obstruct the perfecting and enriching of life. For that reason there are occasions when the overcoming of wrongs is impossible by peaceful means and men are obliged to resort to force. How is a Christian, in the light of Gospel teachings, to behave on such occasions? I do not wish to draw any conclusions, for you yourselves will draw them in the course of your discussions, but I should like to say a few words on this subject.

True Christianity cannot be indifferent to or compromise with evil. Christians are exhorted to resist it, to drive it out of their own individual lives as well as of public life, for love itself implies active resistance to evil (Pss. 34, 16). "Non-resistance" is but a justification of indifference to and unconcern with evil and is

therefore an ugly social phenomenon. A Christian ought not to nurture feelings of hatred and vengeance against those who are his enemies. In this respect he can, in accordance with the bidding of Christ and God, "turn the other cheek," "let him have thy cloke also," "go twain" if asked to go a mile (Mt. 5, 39-42). But this in no wise means that, in the social sphere, a Christian can look on indifferently at conditions which are traumatic for his brothers, which are incompatible with their human dignity and which quite often reduce them to a state of profound bitterness against all teachings of brotherly love. Belief in Christ makes Christians identify themselves with the suffering and the oppressed; the Gospel ideal of justice and the

desire to realise this ideal makes any Christian who has given thought to the signs of the times commit himself to active participation in the struggle for justice against those who insist on supporting evil, and in this struggle a Christian who is animated by the desire to see all God's children enjoying justice cannot help resorting to force as a means of combating evil.

Allow me, Most Reverend Archbishop, allow me, my brothers and friends, to conclude what I have said with the earnest hope that our theological colloquy will bear good fruit, that through it we will make a significant contribution, however humble, to the establishing of peace and unity on earth in accordance with the behest of our Lord Jesus Christ.

## Address by Archbishop FILARET of Dmitrov, Rector of the Moscow Theological Academy, at the Opening of the Theological Discussion on December 12, 1971

Most Reverend Metropolitan Nikodim,  
Most Reverend Archbishop, Dr. Martti Simoëkki,  
Dear brothers in Christ,

It is with the greatest pleasure that I welcome the delegation of the Evangelical-Lutheran Church of Finland headed by Dr. Simoëkki, Archbishop of Turku and Finland, to our Trinity-St. Sergius Lavra so that in a quiet, orderly and brotherly atmosphere we can discuss relevant problems of contemporary theological thought and offer our contribution to their solution.

It is only natural that we should revive in memory the first theological discussion held between representatives of the Russian Orthodox Church and the Evangelical-Lutheran Church, which took place last year in Sinappi near the city of Turku. As one who participated in that gathering I am happy to be able to say that the discussions were held in an atmosphere of mutual trust and brotherly esteem. Each side presented its views in the spirit of Christian freedom and each displayed interest in and understanding of the confessional peculiarities of the other. The thoughtful, earnest, and profound attitude assumed towards the topics discussed enabled us to achieve a definite degree of unity in our approach to certain problems.

The success of our meeting in Finland owed much to the efforts put forth by Archbishop Simoëkki in organising it and to his friendly, fraternal hospitality.

The main topics treated at our First Discussion were such important matters as Eucharistic Communion and the theological basis for the Church's struggle for world peace.

These topics—that is, the Eucharist and theological questions relating to justice and the use of force in human relations—remain basic to this Second Theological Discussion.

The similarity of the themes is not a matter of chance. The Eucharist represents the very essence of our faith and trust, it is our Holy of Holies. "Our teachings," said St. Irenaeus of Lyons, "is in accordance with the Eucharist, and the Eucharist in its turn confirms our teachings. For we bring to God that which is His, proclaiming the communion and unity of flesh and spirit." ("Against Heresy," Vol. IV, Ch. 18, Par. 5, p. 365. St. Petersburg, 1900.) These words of a Holy Father of the 2nd century are notable as compounding the apostolic traditions of East and West, Smyrna and Rome, and as expressing the complete unity between the worship and life of the Holy Church and Her teachings. Nothing so perfectly effects a union between the Christians and the Head of the Church, our Lord Jesus Christ, and through Him a union with all the members of the Church, as the Body of Christ, as the Lord's Chalice.

At the same time the union achieved through Holy Communion as an aspect of our inner religious life, also serves as an active spiritual force leading to the communion of peoples and



helps to bring Christ's peace to the world. Therefore it is only natural that in our ecumenical age, an age when Christians of many denominations are striving as never before to achieve closer and more purposeful communication with one another, their attention should turn first of all to the sacrament of Holy Communion.

The realities of our life add pressure to problems of justice and violence, of war and peace. Christianity, a religion of self-sacrificing love, justice and peace, cannot observe the growing movement for peace as a by-stander. True followers of Christ the Saviour are obliged to take an active interest in what is happening in the world they live in and to join in the struggle against all that threatens the cause of peace and obstructs normal human life: against exploitation, racism, and every manifestation of disregard for human dignity. St. Paul exhorts us to "follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14, 19); and again: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12, 18). It is, then, only natural that questions of justice and violence should be raised at our meeting. I should like to mention at this point that the Russian Orthodox Church and representatives of other religions in our country, together with the many millions of people representing the Soviet population, are doing much to preserve and strengthen peace throughout the world.

We do not expect that the problems under discussion at our meeting will here find final solution. Holy Communion is a sacrament that no subtleties of theological thinking can plumb, nor can the state of beatitude it confers be

explained by comparing it to any earthly experience.

Human relations have become highly complicated in our age. Even so we hope and are deeply confident that this discussion will have beneficial results, will define and deepen our conception of the themes explored and serve the cause of brotherhood and justice in human relations. This confidence is based on the agreement we came to on various questions at our first discussion and also on the beneficent atmosphere of St. Sergius' Monastery where we are beginning our work.

Unquestionably there exist differences in our views, but that is the very reason why we have come together, so as to discuss these differences in our understanding of the truths of our faith and to discover those tenets which we hold in common and which serve to unite us.

We will be extremely happy if our frank and fraternal discussions of the Holy Communion lead to a deeper understanding of each other, thereby opening up further possibilities of closer relations and union.

The theologians of the Russian Orthodox Church hope that all participants in this colloquy will exert maximum effort to solve problems of world peace, and that our friendly ecumenical gathering will be of benefit to our Churches and to the cause of world peace.

May brotherly love unite us even on those occasions when our opinions differ! "By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13, 35).

May God give His blessing to our efforts, dear brothers in Christ!



## COMMUNIQUE

### Issued by the Second Theological Discussion

From December 12 to 16, 1971, the Second Theological Discussion between representatives of the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland was held at the Trinity-St. Sergius Lavra. The First Theological Discussion took place in March 1970, in the university town of Sinappi in Turku, Finland.

Representatives of the Russian Orthodox Church who took part in the colloquy were: Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Relations of the Moscow Patriarchate; Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Mikhail of Astrakhan and Enotayevsk; Archpriest

Igor Ranne, Dean of the Patriarchal parishes in Finland and Professor of Church Archeology at the Leningrad Theological Academy; A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate; V. D. Sarychev, Professor of Dogmatic Theology at the Moscow Theological Academy; K. E. Skurat, Professor of Patristics at the Moscow Theological Academy; A. I. Osipov, Assistant Professor of Basic Theology at the Moscow Theological Academy; N. D. Medvedev, Lecturer in Dogmatic Theology and Church History at the Leningrad Theological Academy.

Representatives of the Evangelical-Lutheran Church of Finland who took part in the colloquy were: Dr. Martti Simoëkki, Archbishop of

Turku and Finland (Head of the Delegation); Dr. Aimo T. Nikolainen, Professor of the Holy Scriptures (New Testament) at the State University of Helsinki; Dr. Kauko Pirinen, Professor of Church History at the State University in Helsinki; Dr. Samuel Lehtonen, Archpriest, Licentiate of Theology, Rector of the Parish of Tapiola; Dr. Kalevi Toiviainen, Director of the Study Centre of the Evangelical-Lutheran Church of Finland, Professor of Dogmatic Theology at the State University in Helsinki; Maunu Sinemaki, Licentiate of Theology, Secretary to the Archbishop, Secretary of the Commission on International Affairs of the Evangelical-Lutheran Church of Finland. For consultative purposes the Finnish delegation brought with them Antti Saarlo, Master of Political Sciences.

The delegations were supplemented by the following observers with the right to participate in discussions: A. I. Georgievsky, Professor of Liturgiology at the Moscow Theological Academy; D. P. Ogitsky, Professor of the History of Western Confessions at the Moscow Theological Academy; K. M. Komarov, Assistant Professor of the Holy Scriptures (Old Testament) at the Moscow Theological Academy.

Prayers introducing the colloquy were offered by Metropolitan Nikodim of Leningrad and Novgorod. The Metropolitan read to the assembly a message from His Holiness Pimen, Patriarch of Moscow and All Russia. By request of the assembly, Archbishop Martti Simoëkki and Archbishop Filaret sent His Holiness an answering telegram.

Archbishop Filaret of Dmitrov opened the colloquy with a speech of welcome addressed to the participants.

Metropolitan Nikodim of Leningrad and Novgorod then spoke on the themes to be discussed at the colloquy.

He was followed by Dr. Simoëkki, Archbishop of Turku and Finland, who in his introductory speech emphasised the ecumenical importance of the theological dialogue between the Evangelical-Lutheran Church of Finland and the Russian Orthodox Church, as well as the contribution made by the fraternal contact between the two Churches to the strengthening of friendly relations between Finland and the Soviet Union.

Two themes were adopted as the basis for discussions: 1) The Eucharist (treated principally as a sacrificial rite), and 2) The Concepts of Justice and the Use of Force.

The first theme was treated in reports by Prof. Nikolainen, "The Eucharist in the Light of New Testament Exegesis" and Archpriest Lehtonen, "The Eucharist and Christ's Sacrifice" (for the Evangelical-Lutheran Church of Finland), Professor V. D. Sarychev, "Holy Communion" and Bishop Mikhail, "The Eucharist as a New Testament Sacrificial Rite" (for the Russian Orthodox Church). The second theme was treated in reports by Prof. Pirinen, "Justice and Peace" and Assistant Prof. Toiviainen, "Justice and the Use of Force as Appraised by Lutheran Social Ethics" (for the Evangelical-Lutheran Church of Finland) and Assistant Prof. Osipov, "Justice and the Use of Force" (for the Russian Orthodox Church). These reports and the discussions which followed, delivered in the spirit of Christian love, probed deeply into the material, making it possible for participants to elu-

cidate the position held by each side and discover points of agreement as well as of difference.

This Communique is followed by a resume of the discussions, which presents the views held in common as well as the points of difference.

Both sides are convinced that such examinations of important theological questions facilitate mutual understanding and the finding of ways and means for achieving singleness of faith for all the divided Christian Churches.

Participants in the colloquy offer thanks to God for His blessing, from which sprang the warm fraternal relationship between the two Churches (the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland) making possible the discussion of serious problems of the Christian faith in a spirit of mutual trust. Once again these discussions demonstrated that ecumenical colloquies dispose of misunderstandings and help each side to grasp the position of the other.

Both sides agreed upon the desirability of continuing such contact.

It is the deep conviction of both sides that Christians must work unceasingly to enable the nations of the earth to live in peace and harmony.

Participants expressed their approbation of the Finnish Government's declaration of its willingness to hold a European Security Conference in Helsinki, and further expressed their hope that it would take place in the near future.

The work of the colloquy concluded with a prayer service of thanksgiving to the Lord and Saviour of the world Jesus Christ.

**FILARET, Archbishop of Dmitrov**

**Dr. MARTTI SIMOËKKI, Archbishop of Turku and Finland**

Trinity-St. Sergius Lavra  
December 16, 1971

## **SYNOPSIS of the Eucharistic theme**

A common view of a number of questions relating to Holy Communion was noted in the Resume issued at the end of the First Discussion between theologians of the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland, which took place in Sinapi (near the city of Turku, Finland) from the 19 to the 22 of March, 1970.

Differences of opinion respecting two aspects of the topic were also noted. The first difference refers to the attitude of believers to "the actual presence of Christ, the God-Man, by His Body and Blood in the form of bread and wine"; the second to the sacrificial nature of the Eucharist.

The same Resume expressed the desire to further elaborate the theme of Holy Communion in its entirety as well as in those two aspects on which the participants had failed to reach agreement.

In accordance with this desire the present colloquy pursued the study of these topics, listening to reports on them and discussing the reports in a spirit of mutual respect and Christian love.



I. The reports and exchange of opinion made it possible to establish unity of opinion on the following articles of faith:

A. The actual presence of Christ at Holy Communion.

1. The sacrament of the Eucharist is of basic significance in the Divine scheme for the salvation of man through Jesus Christ. "God was in Christ, reconciling the world unto Himself" (2 Cor. 5,19).

2. The bread and wine of Holy Communion are the Saviour's Body and Blood. Christ is actually present at the Eucharist in the fulness of His individuality as God and Man. Partaking in the Lord's Supper, we are partaking of Christ Himself as members of His Body, as members of His Church.

B. Christ's Sacrifice and Holy Communion.

1. The Sacrifice on Golgotha was single, is never to be repeated, and the salvation it offers mankind extends throughout all time. The Eucharist is not a repetition of Golgotha but an expression and realisation of its salutary essence and of its saving action in the life of the Church and of every individual.

2. Christ, who sacrificed Himself on Golgotha, likewise sacrifices Himself in the Eucharist through the medium of the Church. That is why the Eucharist is a means of salvation for Christians through the action of the Holy Spirit.

3. All of Christ's Church participates with us in the Eucharist. We are assured of this because the Church is Christ's Body.

4. The incorporation of Christ's sacrifice into the Eucharist is made possible through belief and by the action of the Holy Spirit. The Eucharist unites us to Jesus Christ, Son of God made Man, and makes us partakers of His essence. For that reason, in the Eucharist we obtain remission of sins and sanctification.

II. Points of disagreement were the following:

1. According to the Orthodox Faith, the bread and wine of the Eucharist actually are transformed into the Body and Blood of Christ. This change is intrinsic and remains in the Eucharist regardless of the use to which it is put. According to the Lutheran view, the words of the Liturgy are creative, sufficient in themselves to evoke the actual presence of Christ at Holy Communion. Lutherans do not make sacramental use of the material objects used for the Eucharist outside of the service.

2. The Orthodox Church attributes the utmost importance to the sacrificial aspect of the Eucharist. The eucharistic sacrifice is made by Christ Himself, and the Church participates in it as His Body. The immediate participation of members of the Church in the Eucharistic Sacrifice is primarily through prayer and includes glorification, thanksgiving and supplication.

Although the Lutheran Church stresses the affinity between Christ's sacrifice and the eucharistic sacrifice, it avoids the use of the word "sacrifice" as applied to the Eucharist, thereby indicating the sufficiency of Christ's sacrifice on Golgotha. For the Lutheran Church the Eucharist as such is also an eschatological feast of hope, joy and thanksgiving.

III. Future Discussions.

Both sides consider it desirable and mutually beneficial that these colloquies be continued and suggest as possible themes for future discussion "The Christian Teaching of Redemption", and the priesthood, both of which are connected with the themes already discussed.

On behalf of the Russian Orthodox  
Delegation:

**FILARET,**  
Archbishop of Dmitrov

On behalf of the delegation of the  
Evangelical-Lutheran Church of Finland:

**Dr. MARTTI SIMOËKKI,**  
Archbishop of Turku and Finland

Trinity-St. Sergius Lavra  
December 1971

### SYNOPSIS of the theme

#### "Justice and the Use of Force"

In accordance with a decision adopted by the delegations of the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland at the First Theological Discussion held in Siinapi (near the city of Turku, Finland) from March 19 to 22, 1970, three reports on the theme of "Justice and the Use of Force" were presented at the present colloquy.

As a result of the discussions following these reports the delegates unanimously adopted the following resolutions:

1. God created mankind as a single whole and offered mankind redemption through His Son, Jesus Christ. When God's Son became Man, he took upon Himself the sins and sorrows of the world. Following the example of the Lord Jesus Christ, the Church also is full of compassion for the world, and it lives by the hope born of the Incarnation of Jesus Christ and His act of Redemption.

2. It is on this act of God that the Churches' witness to peace and justice is based. Christians are called upon to become bearers of peace. This is God's will and God's will is the point of departure for whatever witness the Churches bear before the world. The Churches will be able to carry out their mission only if they are true to Him Who sent them, and if they draw upon His Gospel for their witness.

3. The Churches bear witness to God's will in a world of men tainted by sin. This means they must constantly apply for guidance as to the genuine meaning of peace and justice and as to how they can confirm them in the world. They must not be satisfied with results achieved in the past but must constantly seek new opportunities in collaboration with those who share their aspiration to establish peace and justice on earth.

In this atomic age, when limited war may escalate into world thermonuclear war, the Churches and all Christians carry a greater responsibility than ever before to do all in their power to prevent international conflicts and preserve peace among nations.

4. When Christians bear witness to the Lord and Ruler of the Universe, they must not forget prayer for peace and for the victims of violence. They must repent of their own sins and those of their countrymen; only then can they become peace-makers.

5. The Churches are convinced that lasting peace cannot be achieved through the use of force or the threat of force. Peace on earth must be achieved through justice, but as Christians we are convinced that peace on earth cannot be complete until all nations and peoples are united in brotherhood.

6. In their sermons the Churches must emphasise the importance of peace and justice. Never must they forget that people bear a common responsibility for the preservation of mankind and for the proper use of the natural resources God has given them. The structure of society ought to be such as to facilitate cooperation among all people. There can be no justification for race, religious, national or sex discrimination. All peoples should have the opportunity to select their own form of existence and live in cooperation with other nations.

7. Christian love demands that Christians actively participate in the establishing of justice within their society, nation, and state, as well as in international relations. It inevitably follows that Christians must actively participate in resisting such forms of injustice as aggressive wars, colonialism, apartheid, economic exploitation, and social and political under-privilege.

8. Participants in the colloquy especially emphasised the importance of disarmament and the quickest possible convocation of a European Security Conference, such as the Finnish government has proposed holding in Helsinki. Undoubtedly this Conference would be of help in the realisation of peoples' aspirations toward peace and justice.

9. There can be no lasting peace in a society which does not allow all of its members to live a life worthy of a human being. For this reason there are limits to the obedience a Christian owes to the powers above him. Lasting peace cannot be the foundation of imperialist interests.

10. Participants in the colloquy considered it essential to explore these questions more deeply in future meetings.

On behalf of the delegation of the  
Russian Orthodox Church

**FILARET**  
Archbishop of Dmitriy

On behalf of the delegation of the  
Evangelical-Lutheran Church of Finland

**Dr. MARTTI SIMOËKKO**  
Archbishop of Turku and Finland

Zagorsk, Trinity-St. Sergius Lavra  
December 16, 1971



Delegates from the Evangelical-Lutheran Church of Finland during the singing of the hymn "Te Deum Laudamus" on the opening day of the Second Theological Discussion at Zagorsk on December 12, 1971



## Session of the Executive Committee of the World Council of Churches Held in Sofia

The regular session of the Executive Committee of the World Council of Churches was held in Sofia by invitation of the Bulgarian Orthodox Church from 5 to 9 September, 1971. Among the outstanding members who took part in the session were: Dr. W. A. Visser't Hooft, Honorary President; M. M. Tomas, Chairman of the Central Committee of the WCC; Dr. Eugene C. Blake, General Secretary; Metropolitan Nikodim of Leningrad and Novgorod; Todor Sybev, Professor of the St. Clement of Okhrid Theological Academy in Sofia. In addition to the other members of the Executive Committee and officers of the Council organization, the session was also attended by observers and guests.

A special commission was appointed by the Bulgarians to prepare for the holding of the session in Sofia. Among the members of this commission were: Metropolitan Pankraty of Stara Zagora, Bishop Ioann of Dragovishtitsia, Archimandrite Dometian, First Secretary of the Holy Synod; Prof. Sybev, and Mr. A. Khubanchev. On September 4 participants who had already arrived in Sofia were taken to the historical Monastery of Rila where they were cordially received by the abbot, Archimandrite Nestor.

On September 5 the session was officially opened in the auditorium of the Balkan Hotel, where all further meetings and conferences were held. In the morning of that same day all the participants had gathered to attend the Divine Liturgy in the Cathedral of Alexander Nevsky. When the service was over Metropolitan Nikodim of Sliven, Chairman of the Ecumenical Commission of the Holy Synod of the Bulgarian Orthodox Church, spoke a few words of greeting on behalf of His Holiness Patriarch Maksim of Bulgaria and the entire Holy Synod. "If we have not yet arrived at unity of faith," said the Metropolitan, "we have at least the ecumenical spirit of love and that augurs happily for eventual fulfilment of the Gospel command. The role played by the Bulgarian Church in the conditions of our contemporary world is made easier by the peaceful policy pursued by our government..."

On behalf of members of the Executive Committee and officers of the WCC, Dr. Ernest Payne thanked the Bulgarian Church for its hospitality. "You", said he, addressing the Metropolitan, "have just expressed regret that we

have not yet achieved unity of faith and harmony of life. It is true we have not yet attained to complete peace and harmony in Christ, but our gathering here is a step forward on the sacred road to it.... The friendly atmosphere surrounding us in this ancient city will help us to fulfil our duties.... Unfortunately the Council of Sardica, which met here in 343, was unable to establish unity among the faithful, and that ought to serve as a serious warning to us. On the other hand, we recall the missionary zeal of the holy brothers Cyril and Methodius and all those who remained true to their vocation no matter how hard the circumstances. I should like here to recall the late Protopresbyter Stefan Tsankov, Professor of Theology, who worked so hard in our cause, and other colleagues who have passed on. We ask for God's blessing on you, the entire Bulgarian Orthodox Church, all Christian brothers and sisters of your country, and all the Bulgarian people."

After lunch and the checking of mandates the first session of the Executive Committee of the World Council of Churches was held. It began with ecumenical prayers offered up by Archimandrite Dometian; Dr. Tomas, Pastor Assen Simeonov, representative of Protestant Churches in Bulgaria; deacon Stefan Markov. Then Dr. Eugene C. Blake made a report on the activities of the WCC following the January session of the Central Committee held in Addis Ababa, capital of Ethiopia. After considering a few other matters, the first working day was concluded by a prayer offered up by Prof. Sybev.

The second session was held on September 6. It was devoted to discussions of various questions on the agenda.

That evening His Holiness Patriarch Maksim of Bulgaria held a large reception for those attending the session in the restaurant of the Sofia Hotel. His Holiness addressed a word of greeting to the assembly in which he expressed his own prayerful hope and that of the entire Holy Synod that their labours and undertakings would be crowned with success. He reminded them that by God's will the ecumenical idea was born at the very dawn of the Christian era and for almost two thousand years had occupied an important place in the activities of Local and Universal Councils, in the prayers of the Church, and in the minds of Christians. It was, indeed, as old as the Christian Church. However, in our times it had assumed a more compelling charac-

ter and we might say without exaggeration that we live in an ecumenical age. The aspiration towards reconciliation among all Christians, towards collaboration between the Churches, towards the unification of faith and ecclesiastical order, towards a common witness to the Gospel truth—has taken deeper and deeper root in the hearts of believers. We call for united efforts to find means of restoring the former undivided Church of Christ, for our Lord Jesus Christ is the only door by which we can enter into the great Universal Church of truth, union and salvation (Jn. 10, 1-16). Inspired and guided by the Comforter, the Spirit of truth (Jn. 14, 16-17 and 26) we must work out an ecumenical theology intended to restore unity of faith and love. But our collaboration will be more effective if in this present and highly important ecumenical period we give precedence to the solving, in the spirit of love, of the great problems of our times. "Follow after charity," says the Apostle (1 Cor. 14, 1), for everything else may fail but "charity never faileth" (1 Cor. 13,8).

"Allow me to take this opportunity," said His Holiness further, "to state the approval of the Bulgarian Orthodox Church of the highly laudable activities of the World Council of Churches, in particular the course taken by the Council after the III Assembly in New Delhi (1961). We welcome and will in every way support the ecumenical programme drafted at the IV Assembly of the World Council of Churches in Uppsala (1968), elaborated and defined at sessions of the Central Committee of the WCC in Canterbury (1969) and Addis Ababa (1971). We fully support the position taken by the WCC in matters of witness to the Christian faith, defending the freedom and dignity of human beings, extending aid to developing countries that are oppressed and suffering, opposing racism, defending the cause of peace, and on many other points. We are glad to say that the Bulgarian Orthodox Church, which has given many outstanding representatives to the ecumenical movement, is still taking an active part in that movement in the persons of its representatives in various sections of the World Council of Churches. It intends to continue its good work in the future with the purpose of uniting different Churches and peoples, establishing freedom and justice, promoting peace and collaboration. It will consider all local ecumenical problems with loving attention...." The Primate of the Bulgarian Orthodox Church offered a toast to the leaders of the WCC and the assembled guests, expressing the hope that the Sofia session of the Executive Committee would be a new landmark on

the way to ecumenicalism. "Let us together serve the ecumenical cause in our prayers and sermons, in our theology and in all our deeds! Let us be fellow-labourers and bearers of good tidings, inspired ever by all-encompassing Christian love."

This was followed by a speech by Mikhail Kyuchukov, Chairman of the Committee in Charge of the Affairs of the Bulgarian Orthodox Church and Religious Sects under the Ministry of Foreign Affairs. After wishing members of the Executive Committee success in their work and expressing the hope that they would take away with them pleasant memories of their sojourn in Bulgaria, during which they would make the acquaintance of Bulgarian culture and see Bulgaria's historical monuments, he turned his attention to a period of the not too distant past, namely, the period between the two world wars, when the peace movement was just beginning. He recalled how one of the followers of Prof. Stefan Tsankov proposed revising the well-known saying "If you want peace, prepare for war" into "If you want peace, prepare for peace." The activities of the movement could not, of course, prevent World War II since the number of participants was too small and they were insufficiently organized. Now the situation has changed for the better: we are now witnessing instances of the slackening of European tension (as in the case of the signing of the agreement about West Berlin) which have unquestionably been influenced by the activities of the World Council of Churches, the Bulgarian Orthodox Church and other religious organizations. "Allow me to assert," continued Mr. Kyuchukov, "that in this respect the Bulgarian government, which I have the honour to represent here, deserves much credit, for it is constantly exerting effort to dispel the evil reputation of the Balkans as the powderkeg of Europe. Let all of us, then, support the saying, 'If you want peace, prepare for peace.' I hereby propose a toast to the health of our esteemed guests and to the success of their ecclesiastical peace-making activities."

Next the floor was taken by the Honorary President of the World Council of Churches, Dr. William Visser't Hooft. "It seems to me", he began, "that the privilege of replying to the speeches of welcome has fallen to me because my many years of experience enable me to testify to the old and deep ecumenical traditions of the Bulgarian Orthodox Church. I first visited Bulgaria on ecumenical business in 1928, and my best advisor at that time was Prof. Stefan Tsankov, who, along with Sofia's Metropolitan Stefan, took an active part in our activities...."



In 1961 and 1962 many Orthodox Churches joined our Council, and ever since then the Bulgarian Church has unfailingly offered invaluable cooperation. It is worthily represented on the Executive Committee today by Prof. Todor Sybev.... International ecumenical contacts have real value only when harmony reigns among the various denominations within a country. We are glad to see this kind of mutual understanding in Bulgaria. It was very pleasant to hear that His Holiness the Bulgarian Patriarch approves of the programme and activities of the World Council of Churches. You said, Your Holiness, that theological problems ought to be given special attention. We entirely agree with you that the World Council of Churches ought to continue to be an organization bearing the name of Christ on its banner. We could accomplish nothing if we did not believe that the Lord sacrificed Himself so that, according to St. John the Evangelist, He might make one all the children of God. However, at the present time it is impossible to conceive of the uniting of the Churches without the uniting of mankind. That is why we attribute such importance to the cause of world peace and the establishment of racial and social justice. On this question we share the concern of state leaders. The Churches that are members of the World Council live under different social and political regimes, but that in no way signifies that the structural differences of states should cause tension in the relationship of Churches. We are of the opinion that the Churches can be a great force for reconciliation.... We should like to believe that the hospitality shown us by the Bulgarian government indicates that it understands and appreciates the activities of the World Council of Churches in this field. "Your Holiness," said the honourable President in conclusion, "we who are your guests wish to express our deep gratitude for the exceptionally warm welcome your Church has extended us materially as well as—most importantly—spiritually. Accept our heartfelt wishes for the flourishing of your Church and the Bulgarian people."

The reception proceeded in an atmosphere of sincerity and friendship that fostered cordial feelings between the guests and their kind hosts.

The work of the Executive Committee was resumed the next morning, September 7, and continued until September 9, which was a national holiday—"Freedom Day"—for the Bulgarian People's Republic. Participants in the session were present at the lively street demonstration that took place on that day.

The closing meeting of the Executive Committee was held in the afternoon and ended in a prayer spoken by Mrs. Pauline Webb, Assistant Chairman of the Central Committee of the World Council of Churches.

As has already been mentioned, the regular session of the Executive Committee of the World Council of Churches began its business with a report by its General Secretary, Dr. Eugene C. Blake. After this report the Committee examined the activities of different departments of the organization in the light of the resolutions adopted by the session of the Central Committee held in Addis Ababa, and made the acquaintance of the programme of further work prepared by working sections at the permanent headquarters of the WCC in Geneva. It also considered the candidacy of new Churches that had applied for membership in the WCC and heard a report by the Commission responsible for determining the order in which financial, managerial and general undertakings should be begun. The Executive Committee approved the report by the Commission "Faith and Order" referring to the theological consultation held in August 1971, in Louvain, Belgium, and expressed its agreement with proposals drawn up at the consultation referring to the sacraments of Baptism and Holy Communion. The Executive Committee ordered these proposals sent to all the Churches belonging to the WCC so that the Churches could properly study them and send in their opinion. A Declaration on Sobornost\* drawn up by this same Commission according to the instructions and in the spirit of the Uppsala Assembly of the WCC was adopted with enthusiasm. It was decided to have this Declaration discussed at the next session of the Central Committee. Since the decision as to the order in which various activities were to be undertaken was determined by considerations of financial economy, the Executive Committee resolved that attention must first be paid to problems involving human rights and the situation of man and his environment, colloquies with followers of non-Christian religions, papers prepared by the Commission "Faith and Order" concerning the sacraments of Baptism and the Eucharist—all of this in accordance with the general policy worked out at the IV Assembly of the WCC in Uppsala.

The Sofia session of the Executive Committee discussed a number of social and political problems, in particular the question of aiding the fight against racism. The Executive Committee urged the Churches belonging to the WCC to

\* See note on p. 26 in J.M.P., No. 1, 1971.

take a more active part in helping to create new social and economic structures providing for a more just and perfect social life. The WCC expressed its intention to participate more energetically in the struggle being waged by all progressive forces against colonialism and neo-colonialism and to come out against the supplying of arms to racist regimes. With all the means at its disposal the WCC is determined to support national emancipation movements in dependent or semi-dependent countries. The Executive Committee recommended the instituting of a special fund for aiding the struggle for freedom and equal rights and to that purpose allotted another \$200,000.

Theoretical work in social studies is also being carried on by the WCC. As indicated above, this concerns questions of the future of man and society, the uniting of Churches and of all mankind.

In connection with the 25th anniversary of the signing of the Charter of Human Rights to be celebrated at the end of 1973, the Executive Committee, acting on a proposal advanced by the Commission of the Churches on International Affairs will ask all Churches belonging to the WCC to request their governments to ratify the International Convention defending economic, social and cultural rights, and the International Convention defending civil and political rights.

After making the acquaintance of the report submitted by the department "Church and Society" on the theme "The Future of Man and Society in New Conditions of Scientific and Technological Progress," the Executive Committee recommended that the section secure expert information on the extent to which the economic growth of industrial nations influences the life of people in developing countries. The Executive Committee agreed to invite a group of special-

ists who, together with theologians, were to give their opinion as to the influence of the contamination of natural environment has on man and as to the preservation of this environment.

The Orthodox Church took an active part in discussing all the basic questions that arose and in making decisions. Metropolitan Nikodim of Leningrad and Novgorod, who for many years has represented the Russian Orthodox Church on the Executive Committee, made a vigorous and positive contribution to all the subjects discussed, clearly stating the position of his Church in respect to the activities of the WCC.

Before closing, the session of the Executive Committee decided to accept the invitation of the National Council of Churches of Indonesia to hold the next General Assembly of the WCC scheduled for 1975, in its country.

As arranged in the programme of activities, participants in the Sofia session spent two days after its close on a tour of the Black Sea coast where they rested at such health resorts as Varna, Nesebra, Burgas and Sozopol.

Metropolitan Nikodim of Leningrad and Novgorod was prevented from taking part in the tour by the necessity of returning to Moscow on the evening of September 10. In the earlier part of that same day he was escorted by Archimandrite Cyril Gundyayev on a tour of Christian churches of various denominations in the Bulgarian capital. Everywhere he was received with cordial esteem and everywhere he offered up prayers.

It is to be hoped that participants in the session will cherish kindly sentiments towards the country that received them and that, with God's blessing, their efforts will serve to advance the welfare of mankind.

ANDREY IGNATYEV





## In Memory of Bishop Vissarion Nechayev

This article is devoted to the eternally blessed memory of the Right Reverend Vissarion, one of blessed toilers and zealots of Russian Orthodoxy, the 150th anniversary of whose birth is celebrated this year.

**A**mong the hierarchs of last century who were also theologians and are the pride of the Russian Orthodox Church, a worthy place is occupied by the Right Reverend Vissarion Nechayev, Bishop of Kostroma and Galich, a man of great heart and remarkable spiritual gifts, an exegetist, a preacher, a church historian and a liturgiologist. A consistent and profoundly thoughtful pupil of Metropolitan Filaret of Moscow, Bishop Vissarion as a Church scholar followed his own independent way. His work as a theologian and a preacher reflected the best achievements of Russian theology. A true bishop—the superintendent of God's house, who was equally skilful at "giving instruction in the true teaching and in exposing an adversary," Bishop Vissarion gives us an example of a tireless daily pastoral service.

Bishop Vissarion (secular name Vasily Petrovich Nechayev) was born on March 13, 1822, into the family of the deacon of the village of Koledin, in the Krapivichi district, Tula province. After finishing the Tula Seminary in 1844, he was sent to the Moscow Theological Academy where he continued his education free of charge. "During the very first years," recalled one of his academy colleagues, "he



was conspicuous among his fellow students for his remarkable industry and his gifts; he was also a great lover of singing and sang in the Academy choir; he liked to take the initiative among the students and break into a song." Both Church singing and his other love, which remained with him throughout his life—his love for poetry, for the highest examples of Russian spiritual lyrical poetry, that of Derzhavin, Zhukovsky, Pushkin and Khomyakov—invariably inspired him and filled his heart with elevated aspirations.

His remarkable diligence was direct-

ed first of all towards his academy studies, towards mastering the scholarly fundamentals of theology and the assimilation of the Holy Truth of the Gospel and the Church Tradition. One of his fellow-students, Metropolitan Ioannikiy Rudnev, who hailed from the same parts, reminded him at a laying-on of hands almost half a century later: "In your study of Holy Writ you outstripped me for a while. I vividly remember that time when, after graduating from the theological seminary, you were chosen to continue your studies at a theological academy. With all the shortcomings to be found in the education and training of that time, it also had invaluable good points. Despite extremely meagre funds, the old type of school was able to supply one with education and training of such a kind that the best of its students spurned the quest for material advantage and devoted themselves to the direct service of the Holy Church."

The orientation of the theological school could hardly be otherwise and that was the case of the Moscow Theological Academy, which was under the tutelage and leadership of Metropolitan Filaret and had such brilliant and learned theologians as professors Archpriest Fyodor Golubinsky and Archpriest Aleksandr Gorsky.

In his work under Professor Gorsky who at that time was responsible for general and Russian Church history, Vasilii Nechayev chose as the theme of his graduation work "The Life and Work of St. Dimitriy of Rostov." This work was written not only under the general guidance of Father Aleksandr Gorsky but also with his direct participation. He considered Nechayev to be one of his best pupils, and attached great importance to research on St. Dimitriy.

It is difficult to determine precisely the degree of Gorsky's direct participation in the preparation of Vasilii Nechayev's dissertation or those of his other pupils. "With truly fatherly or, rather, friendly love and solicitude," I. N. Korsunsky says, "he little by little introduced a student to full and all-sided knowledge of the subject of the work; he drew attention not only to Russian but also to foreign sources

and materials, not only printed but also in manuscript, teaching the student a strictly scholarly manner of writing, insisting that every work should obey the increasingly strict demands of scholarship, and finally helping the student to prepare his manuscript for print."

In 1848 Vasilii Nechayev finished the Academy with the degree of Master of Divinity (16th graduation) and was sent as a teacher to the Tula Seminary which he himself had graduated not so long before. On passing through Moscow on his way from Sergiev Posad, he paid homage to Metropolitan Filaret, who deemed it just to "lay claim to him for our parts" in future, in other words for the Moscow or the Bethany Seminary.

The Academy conference decided that after some further work, his dissertation, as one of the best, should be published at the expense of the Academy. With a letter of recommendation from Archpriest Aleksandr Gorsky, the young scholar paid a visit in Moscow to the well-known historian Mikhail Petrovich Pogodin who showed his guest "all his archaeological and historical curiosities with explanations and comments; among the curiosities was Nikolai Gogol, who uttered a couple of words in our presence before dashing off to write a bit more of his 'Dead Souls'.... Supplied with a list of books, guided by Mikhail Petrovich himself, searched in his library for manuscripts relating in any way to our discussion on Dimitriy of Rostov," wrote V. Nechayev to his tutor.

In the summer of 1849 his dissertation was published and was "one of the most important events not only in the life of the author and of the Moscow Theological Academy but also in the history of theological literature in general."

"What a mine of information, how well read the author is, what thoroughness and lucidity!" exclaimed M. P. Pogodin in an article for the *Moskovityanin*. "It was with great satisfaction that I read the Life of St. Dimitriy," wrote Bishop Filaret Gumilevsky, an unchallenged authority on Russian Church history. "I an



quite sure that St. Dimitriy has more than once blessed you for your wonderful work for his glory.... As far as I can see we have so far had nothing comparable from the scholarly point of view in the lives of the saints. At any rate I, for my part, kiss you a hundred times and thank you, with deep obeisances.... Your review of the sources of the Menology\* is an excellent undertaking. It is just what the Church needs very badly. Not only superficial thinkers but very businesslike minds, for example His Eminence Metropolitan Filaret himself, not knowing the subject in detail, had strong doubts as to the reliability of the information quoted in the Menology. Now they can see for themselves that their doubts were groundless or, at any rate, that the contribution made by the Saint himself to the initial study of the Menology was too great to give us the right not to trust him."

Meanwhile the author of the work continued his teaching work.

At the Tula Seminary (November 1848-November 1849) he lectured in logics, psychology, patristics and Latin; at the Bethany Seminary (1849-1852)—in Church history, archeology, ecclesiastical law and also Biblical history; in the Moscow Seminary (1852-1855)—in the Holy Scriptures and Greek.

It was here, in Moscow, at the Seminary Church, that on December 8, 1853, V. P. Nechayev was ordained a priest, and it was from the Seminary that he joined the clergy of St. Nicholas's parish church at Tolmachi.

The appointment of Father Vasilii to St. Nicholas's opened up a new period—and one that was to prove the longest—of his life. Ecclesiastical

duties and tireless guidance of his flock formed the greater part of his activities. "As officiator at Divine Service and dispenser of the Holy Sacraments, the Most Reverend Father left behind him a memory as of a profoundly devout and tireless advocate at the throne of God.... In the very conducting of Divine Service he maintained that spirit of devoutness and unhurriedness by which Divine Service edifies, consoles and inspires the flock—qualities which, indeed, attracted to the church in Tolmachi the faithful from other places, near and far, the faithful who did not deem it difficult to attend Divine Service daily."

During this period the activities of Father Vasilii as a preacher and spiritual writer began. He wrote: "A true pastor does not avoid work as a preacher. He knows that a pastor who does not teach is all dumb (Is. 56, 10). That is why he tirelessly preaches the Gospel not only in church, at Divine Service, but everywhere and always, in good times and bad, at public gatherings and in private talks, taking every opportunity to serve his flock with his counsel, his permission and his admonitions."

Father Vasilii used to deliver a short but profound and edifying address at almost every service. The themes of his sermons, the way he revealed the Christian precepts in them were of extreme variety and as inexhaustible as life itself. The clarity of thought, the convincing power of true spiritual experience and the inspiration of the live word attracted to the Tolmachi priest not only his parishioners but also numerous representatives of the Moscow intelligentsia.

The significance of the devoted service of the Right Reverend Visarion as a preacher was tremendously enhanced by the publication of *Dushepoleznoye Chteniye* (Reading for the Devout), a religious magazine started in 1860 on the initiative of a Moscow priest, Father Aleksey Klyucharyov (later, Archbishop Amvrosiy), who invited Father Vasilii Nechayev and Father Vasilii Lebedev, who had earned high respect in church and public

\* **Menology:** chetii-minei (pl.). Monthly readings. Velikiie (great) chetii-minei: A collection compiled by Makariy, Metropolitan of Moscow in the 16th century, containing the lives of saints; sermons; interpretations of the Holy Scriptures; excerpts from works of Eastern Church Fathers; etc. The materials were arranged in order of days for every month. The chetii-minei of Dimitriy, Metropolitan of Rostov, were compiled at the end of the 17th and beginning of the 18th centuries.

circles, to become his editorial colleagues.

From then on V. Nechayev's activities as a writer were closely connected with the magazine. For forty-six years, from 1860 to his very death as Bishop of Kostroma, there was not a single issue of the magazine which did not carry at least one and often two or more articles, signed by priest or archpriest (from 1874) V. Nechayev, subsequently Archimandrite (from July 1889) and, finally, Bishop (from August 1889) Vissarion. For twenty-four years (1866-1889) Bishop Vissarion bore all the cares and worries connected with the magazine as its constant editor and publisher.

By the year 1884, when the magazine marked its 25th anniversary, his articles, according to the Bishop himself, made up twelve big volumes: three volumes of *Commentaries on Paroemias*\*, another three on the Divine Service (*Commentary on the Divine Liturgy, On the Evening Service, and A Review of the More Frequently Used Church Prayers*) and six volumes of sermons.

Ten years later, in 1894, a commission of experts set up at the Moscow Theological Academy to give an evaluation of the scholarly and literary writings of Bishop Vissarion with the aim of granting him the learned degree of Doctor of Divinity, divided his works into four departments: 1. The *Commentaries on Holy Writ* (five books of commentaries on paroemias); 2. Religious and moral teaching (nine volumes of sermons); 3. Explanations of Divine Worship and prayers (three books of the above-mentioned titles) and 4. Denunciation of the schism (the book *On the Schism* comprised addresses delivered at the annual gatherings of the Fellowship of St. Pyotr, Metropolitan of Moscow).

Perhaps the most important of these are the *Commentaries on Paroemias* to which the author devoted almost 30 years of his life, starting in 1866 with the paroemia "In the beginning God created" (Gen. 1, 1-13), which is

read on the eve of Christmas, Epiphany and Easter, and ending his work with the paroemias from the New Testament, published in 1895.

The success of his work was due to the fact that this "good shepherd" in his apparently abstract theological task satisfied a pressing need of the Church and the flock. He clarified little understood passages of Holy Writ, which were picked out of the treasury of Revealed Truth by the Church Herself as if for a lesson to the flock during Divine Service on feast days.

Bishop Vissarion, according to his learned reviewers, "combined within himself those rare gifts which are demanded of every interpreter of Holy Writ, namely: a mastery of ancient and modern languages, a fundamental knowledge of the interpretations of the Church Fathers, and the gift of distinguishing between one spirit and another which prevented him from losing his thread amidst the profusion of interpretation offered by the scholars of other faiths and, partaking of everything, uphold what is wholesome." He was considerably helped in his work by his "excellent knowledge, acquired through long experience, of liturgical canons and hymns, in which the Old Testament prototypes and prophecies are compared with the major events of the Church of the New Testament, those celebrated by Her." The precision and brevity in combination with fullness and profundity of exposition, beautiful, easily understandable, lively and artistic language, "free of the foreign words with which the writings of present-day Russian commentators are spattered," made the *Commentaries on Paroemias* a reading "entertaining not only to the ordinary reader, but also to the learned theologian weary of reading dry foreign commentaries."

Let us turn to the earliest article written by Father Vasilii—on paroemia from the Book of Proverbs (Prov. 9, 1-11), which is read during the feasts of the Virgin. The author writes: "In this paroemia Wisdom should be considered the Son of God—the hypostatic Wisdom, not in His eternal life, but in the state of

\* **Paroemias:** readings, usually from the Old Testament, appointed for certain Services.



Incarnation. Wisdom builds the Church on earth and in Communion offers people its pure body..." That is, the House of Wisdom is actually the Church built by Christ and indwelt by Him. "But", adds the theologian, "the great House of Wisdom has many mansions, i. e., those who believe in Jesus Christ for He dwells in each of them as in His own house, taking up His dwelling as they partake of His Pure Body and His Blood. And among those who dwell with Christ in His great house—the Church—the first place is occupied by His Most Pure Mother who therefore is referred to in church hymns as the Abode of the Throne of the King, the purest Temple of the Saviour, who carried the God-Man in Her Womb."

The author goes on to tell when and by whom this paroemia was introduced to the Divine Service and explains "why the celebration of Sophia, the Divine Wisdom, is combined with the feasts of the Virgin"; he speaks of the icons of St. Sophia and of the well-known service in the Church of St. Sophia in Moscow.

Let us now turn to the commentary on the Creation paroemias which opens the whole cycle of commentaries: "Celebrating the Nativity of Christ, the Baptism and His Victory Over Death (Easter) we celebrate our Redemption. But the process of Redemption resembles that of Creation because it is through Creation that life and well-being is granted to every creature, so it is through redemption that man who suffered spiritual death through sin, and was deprived of Divine Life, has been called to a new life, quite unlike the life he lived when separated from God. Therefore the very word of God brings the concept of the Creation of the world close to the teaching on Redemption, in which man reborn in Christ is referred to as a new creature" (2 Cor. 5, 17; Gal. 6-15), and the inner "light of the knowledge" coming from God is likened to the primordial "light" which shone forth at God's all-powerful command (2 Cor. 4-6). Now we understand why the Holy Church decreed that a part of the story of the Creation should be read on the feast days devoted to the glorification

of the most important events in our Redemption, and by bringing one close to the other encourages us to further glorification of the omnipotence, wisdom and mercy of God personified in our spiritual revival in Jesus Christ."

From this alone one can see that "while possessing all the virtues of a fundamental scholarly work, the essay of Bishop Vissarion is free of any heavy turn of phrase. The labour of studying sources and various references and aids which had to be carried out by the author before he wrote this or that article—even this labour is disguised from his reader. Having established his point of view, having gathered everything he needed for the explanation of a paroemia, and having chosen the best of the explanations at his disposal, the author gave his own interpretation of the sacred verses composedly, with perfect confidence and with the weight of his authority as a pastor behind it, without digressing into hypotheses and suppositions."

This maturity of every thought, at which he arrived after many years of reflection and constant checking with the supremely precise wording of the order of Divine Worship, led to a situation in which "the commentaries of Bishop Vissarion, while being quite independent writings, are at the same time precisely in keeping with the interpretation accepted by the Orthodox Church."

Father Vasilii's interpretations of Divine Worship and the words of the prayers are worthy of special attention. The publication of these works began with the first issues of *Dushepoleznoye Chteniye*. Among the short essays is the very first article by Father Vasilii—*On the Use of the Sign of the Cross in Prayer*, the theme of which was continued later in the essay *On the Various Postures and Actions in Prayer*. In subsequent issues there appeared *Explanations of Certain Short Utterances Used in the Divine Service*. This was followed, in order of dogmatic complexity, by interpretations of individual church verses: *For a Christian End of our Life, Most Holy Mother of God, Save Us*, etc. Then

Father Vasiliy undertook a regular *Review of the Most Frequently Used Prayers*, the interpretation of certain troparia and, finally, *The Interpretation of the Holy Liturgy and of Vespers*.

Simultaneously there were published the interpretations of *The Gospel Reading on Incorporeal Forces* and of Christ's parables, *On the Reading of the Gospel During the First Three Days of Passion Week* and also the articles: *The Blessing of the Fruits*, *The Decoration of Churches and Homes with Flowers on the Feast of Pentecost*, *On Christian Names* and *On Crosses with Crescents*.

Father Vasiliy attached great importance to the task of research into and interpretation of the daily rite of the Orthodox Church Worship. "The degree of influence exerted over one's soul by church prayers, hymns and reading," he never tired of explaining, "depends on the degree of their assimilation by one's mind and heart. Not only the reading but the prayers and singing, too, comprise an immense wealth of truth, dogmatic and moral. This, one may say, is a living dogmatic and moral theology." He continued: "One might ask—'Why are such dogmatic finer points allowed in church hymns and are made public in church service? Their place is in theological schools and not in the church which is designated for prayer and not for theological exercises?' But what is the Church but a school? With its lofty hymns with their dogmatic content it gives us guidance not only for prayers of exaltation, of thanks or of supplication, but also for enlightening us with the light of truths revealed to us by God. The Orthodox catechism acquaints us with dogma. Unfortunately this is not to everyone's taste. But the hymns, especially the short versicles glorifying the Holy Trinity, are known to everyone, and furthermore the references to the dogmas of faith we find in them cannot be found in any catechism or any theological system."

The same task of "revealing the immediate meaning of the component parts of the liturgy in so far as can be derived from the very wording of

it," was set by Bishop Vissarion himself as he wrote the commentary on the Liturgy of St. John Chrysostom. His invariably strict orientation on the text determined certain specific features of his work as compared with some other, better-known commentaries which had been noted both by Bishop Vissarion himself in his introduction to a separate edition of his book, and in the review of the Moscow Theological Academy. The author did not share the view on the liturgy of those of its interpreters who see in the entire context of the liturgy, a consistent, chronological portrayal of the earthly life of the Saviour, from His Nativity to the Ascension into Heaven. According to the well-founded view of the author the entire liturgy is in fact a sermon about Christ, a recollection of Him especially of the last few days of His life on earth, but not at all a chronological narrative. One of the specific features of the work under discussion is detailed explanations of the antiphons, prokimenia, introits, songs of praise and the Eucharistic canticles hitherto not encountered in other writings on the liturgy, to which the author added his detailed reflections on the importance of these component parts in the liturgy.

It is in his explanation of antiphons that the Right Reverend Vissarion gives a profound and inspired interpretation of the dogmatikon *The Only Begotten Son*. In general, when he turns to the wealth of dogma reflected in the antiphons, psalms, akathistos, prokimenia, the Symbol of Faith, the Eucharistic hymn *To Thee We Sing*, he produces deep and original remarks and observations which show him to be a powerful and interesting theologian. To Bishop Vissarion there are no places devoid of interest or importance in Divine Worship: "Everything the Church gives us as guidance in prayer is sacred to us and is our salvation." This is even more applicable to the prayer the Church gives to us for our daily communion with God. "The one who shares in his prayer to God with others, comes into inner, though not always perceptible contact with a



believers even if he were separated from them by invisible distance. Church prayers bring us into contact not only with the members of the earthly Church, but also with those of the Church triumphant in heaven, for these are the same prayers which have reached us from the earliest times and which, no doubt, were uttered by the saints when they still dwelt on earth, and, perhaps, some of these prayers are continued to be said by them as their favourite ones which had established their union with God even during their life on earth."

Bishop Vissarion repeatedly pointed out the ecclesiastical, patriotic nature of Christian activity, and drew attention to the great national-historical importance of the theological and devotional heritage of Russian Orthodoxy. "Our dissatisfaction with the accepted order of Worship, and the desire for changes in it," he wrote, "proceeds from the fact that we are not able to appreciate sufficiently the accepted order. It can be said that this is our national failing—we do not value what we have and are even ready to exchange it for what somebody else has. The situation would be different if we all realised the worth of our Orthodox order of Worship. It is worth setting ourselves the task of studying it, and understanding everything it comprises so that we should not so lightly despise our own, Russian order of Worship." The writings of Bishop Vissarion facilitate such an appreciation in the best possible way. While continuing to fulfil his duties as pastor and theologian, he repeatedly returned to the interpretation of the order of Worship texts in subsequent years. For example, in the 1880s he published in the *Dushepoleznoye Chteniye* a series of essays *The Lessons of Penitence in the Great Canon of St. Andrew of Crete, Derived from Biblical Stories* (1880—1881), which was later brought out as a separate publication.

Besides the specialist books, hardly a single collection of homilies and sermons of the Right Reverend Vissarion (see bibliography in the

Russian J. M. P., No. 2 for 1972) appeared without several articles devoted to explanations of particular church verses or entire hymns. The profound interpretation of Bishop Vissarion of the Mystery of the Body and Blood of Christ in one of his later sermons, entitled *The Sepulchre of Christ in Jerusalem*, urges one to deep and pious meditation. "The blessing inherent in the Sacrament," Bishop Vissarion explains, "has an equal power to save, wherever it may be performed, whether in some poor parish church in Russia or the Church of the Holy Sepulchre of Christ in Jerusalem. The very altar on which the Holy Mystery of the Eucharist is performed is as sacred as the Sepulchre of Christ itself: it signifies the Sepulchre of Christ, as can be perceived from the fact that during the censuring of it at the beginning of the liturgy the following verse is read, glorifying the Sepulchre of Christ: "While in the tomb according to the flesh, Then yet, being God, wast with Thy soul in hell..." The same verse is uttered by the officiating priest after the Great Entrance when the Holy Gifts are placed on the altar. Because of the importance of the Holy Table the very corporal which covers it, bears a representation of the Entombment. That being so, the altar itself, the table which contains the Holy Communion, has the significance of the cave-sepulchre of Christ."

Father Vasilii devoted 30 years of his life to work as an editor and publisher. According to St. Feofan the Hermit, the magazine *Dushepoleznoye Chteniye* became "the best of all religious magazines and the only one where articles were not made thoroughly obscure by hair-splitting."

It is also necessary to note the invariable participation of Father Vasilii in the work of the Moscow Society of the Lovers of Spiritual Enlightenment, founded with the blessing of Metropolitan Filaret, in which, in the opinion of the participants, no one possessed such ready wit or inventiveness in choosing subjects for talks as Father Vasilii. In moments when "others would run out of subjects to discuss he could always

get up and improvise on the subjects which were occupying his mind at the time. He never refused to speak at open gatherings of the Society, and his lectures were close to the subjects of church life and free of dull scholastic methods of reasoning. In 1882 Father Vasiliy discoursed at public theological readings, which had been opened shortly before by the Right Reverend Amvrosiy Klycharyov at that time suffragans of the Moscow Diocese. The editor of *Dushepoleznoye Chteniye* did not sever his ties with the Moscow Theological Academy where he had been educated. The Academy disputes, according to the reminiscences of contemporaries, were almost always attended by Archpriest Vasiliy Nechayev, who spoke usually as an unofficial opponent and whose comments were distinguished by weighty erudition and profundity.

There is also preserved a recollection of Father Vasiliy's speech at the dispute on the doctoral thesis of a well-known church historian, Y. Y. Golubinsky, who later became an academician, in which Father Vasiliy expressed his decisive opposition to the idea that episcopal service is incompatible with a monastic vocation. The opponent of the well-known historian found much convincing evidence that this thesis was incorrect, quoting the writings of the Holy Fathers and the opinion of Metropolitan Filaret on the question.

On June 8, 1889, Archpriest Vasiliy Nechayev took his monastic vows in the name of Vissarion, and on June 11 of the same year he was ordained Archimandrite; on July 28, 1889, Archimandrite Vissarion was nominated Bishop. The newly nominated Bishop was 67 at the time.

At first the Right Reverend Vissarion was ordained Bishop of Dmitrov the First Suffragan of Moscow, and in December 1891 he was appointed to the independent Diocese of Kostroma. Here he spent the last thirteen and a half years of his life.

On January 12, 1892, the Right Reverend Vissarion entered for the first time the Cathedral of the Epiphany in Kostroma, and made his first address to his Kostroma flock. His

speeches and sermons, which had reached the acme of perfection, regularly appeared in the *Kostromskiy Eparkhialniye Vedomosti* (Kostroma Diocesan News) and in *Dushepoleznoye Chteniye*.

Since 1895 large volumes of the well-known *Kostromskiy Poucheniye* (Kostroma Sermons) began to be published regularly. This tireless worker for the Word of God found in them a new form of archpastoral intercourse with both flock and readers.

"One cannot help paying tribute above all to the amazing industry of the Bishop as an author," wrote in 1903 Professor A. I. Vvedensky of the Moscow Theological Academy, and successor of Bishop Vissarion as the editor of *Dushepoleznoye Chteniye*. "For many years now, year after year regularly and without fail, the collections of the *Kostromskiy Poucheniye* of Bishop Vissarion have been appearing—and this at an age when other people, although accustomed in the past to holding a pen in their hand, now find their hand weakening and more often than not releasing its hold on the pen! And this in addition to an abundant variety of work and cares connected with the running of the diocese! . . ."

Turning to the literary merits of Bishop Vissarion's writings, Professor Vvedensky continued: "Whatever Bishop Vissarion wrote about, he was extremely quick to react to events, highly resourceful and, one may say, inexhaustible in his choice of themes and subjects—he was always true to himself or, to be precise, to those lofty precepts and responsible tasks which, according to his convictions, should determine the educational activities of a pastor of the Orthodox Church. He looked up to Metropolitan Filaret of eternal memory, a writer and theologian, an incomparable church speaker and a most cautious writer, who was an example and a model for emulation. In one of his sermons, devoted to the memory of this unforgettable father of our Church, Bishop Vissarion said among other things: "Before I chose this or that expression, especially concerning a religious subject, I asked myself quite



often: would this have been to the taste of Metropolitan Filaret, that fine artist of the word and strict judge of literary work, who never allowed himself or others to err against the purity and precision of the Russian language? And true enough, throughout the writings of Bishop Vissarion one feels that he often stopped to ask himself 'whether this or that would be to the taste of Filaret.' That was why his speech was so cautious everywhere, why he was so utterly strict with himself—both in choice of thought and in choice of words."

*Kostromskiye Poucheniya* constitute a step forward in the development of principles of pastoral preaching and theological education. Bishop Vissarion was no less skilled in the blessed "freedom of preaching" than the young hierarchs at the beginning of the century—Antoniý Khrapovitsky, Arseniy Stadnitsky or Sergiy Stragorodsky—and differed from Metropolitan Filaret not only in his inspired improvisation, but also in his daring breaking away from classical structure in the sermons he preached. "Their author," said the reviewer of the *Tserkovniye Vedomosti* and the *Kostromskiye Poucheniya*, "does not keep to the usual methods of sermon writing: there is not the usual introduction or the division into parts, or arguments and proofs, just as there are none of the usual inter-connecting passages between parts. One can see from the sermon that it was written without preliminary drafting. The very writing is free of any attempt at composition, in other words, at more or less artificial arrangement of parts, combination of thoughts and the selection of expression. The venerable author evidently wished to record his thoughts in no other way but just as it came out of his mouth. Only in this form, and no other, does one see fit to preserve it. It is obvious that even the title itself was thought out after the word was spoken. What should such an oration be called? The usual names—'oration', 'sermon', or 'speech'—do not suit it. A more fitting name would be a talk, but a talk that is not a homily, but paternal in character. This was the deliberate indulgence of a father to his children so

that he should be understood by them and should, using this chance, give them not one, but several lessons from life. Here the author feels a special need to get away from the framework within which his word was once quite comfortable; he not only exposed but, one may say, severed the threads by which it was ordinarily bound. The benefit and edification derived from his sermons by the audience is his main consideration rather than that which the learned critics of such literature might look for."

Let us take a look at the collection of the sermons for 1901, the first year of the twentieth century. The opening talk of this book consisting of 52 Sunday sermons—one for delivery on the occasion of the New Year and the new century—is called *The Solitude of God for Peace and for the Church*. Using simple ecclesiastical phrases, Bishop Vissarion spoke of the lofty truths of the Christian philosophy of history." Faith in Divine Providence based on the teaching of the Gospel, is confirmed by events. The history of these events in the world and in mankind is nothing but the history of Divine Providence. "Let us," concluded Bishop Vissarion, "be affirmed in this truth."

In his sermon *Where There is Wrath There is Mercy*, based on the words of the Saviour "O faithless and perverse generation," Bishop Vissarion warns against the danger which exists within Orthodoxy—the impoverishment of fervour for our Lord, the reduction of the living Orthodox ideal to the level of a one-sided ethical minimum of bourgeois-freemason "charity" and "personal" self-improvement. The wrath of our All-Merciful Lord against the outwardly "pious" worshippers of little faith is linked by the Right Reverend Vissarion with the address of the Lord to the Angel of the Church of the Laodiceans. The wrath of God is the weapon of His love and truth. "As many as I love, I rebuke and chasten them" (Rev. 3, 14-19).

What does the Lord rebuke the Laodicean Angel for?—"I know thy works, that thou art neither cold nor hot... but lukewarm." Thus being "lukewarm"

is a sin, to which Bishop Vissarion points. While "being hot" is understood by him to mean to "press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3, 14), being "lukewarm" on the other hand, is the Pharisees' self-satisfaction with their own "righteousness" which so strikingly differentiates the Pharisee from the repentant publican in Christ's parable. "The Pharisee was not meek," says Bishop Vissarion, "or was not, as our Lord Jesus Christ expressed it, 'poor in spirit,' holding this quality up as the main virtue of those who would enter the Kingdom of Heaven."

Bishop Vissarion addressed the prophetic words of the Gospel to his Christian contemporaries for whom the Laodicean sin may have been more characteristic than others. "They suffer from being pleased with themselves; they think that to be a true Christian it is enough not to commit the crude sins against the Ten Commandments, but they hardly give a thought to the fulfilment of the Gospel commandments as set out in Christ's Sermon on the Mount. They lack the humility to confess themselves abject sinners. They value their virtues so highly that they consider them merits which give them an unquestionable right to the benevolence of God. They expect salvation not through the mercy and blessings of our Lord, but only through God's truth, so that it is not they who are the debtors in the sight of God, but rather God Who is their debtor." The Bishop leads his audience towards a correct understanding of the dogma of salvation, using the method of arguing according to the rule of contraries—by opposing to the righteous, lukewarm piety of the modern Pharisaical humanist the dogma of salvation.

As if bequeathing to his successors the lofty mission of Christian peace-making, Bishop Vissarion used to say: "In the century that has just passed (the 19th) there were many wars. May God grant that the new, 20th century, will be the century of peace so that all peoples may be filled with Christian love for one another and may they beat their swords into plough-

shares and their spears into pruning-hooks. May God grant that the peace-making efforts to secure a universal peace be crowned with the success we have all so long wished for and that the time may sooner come when the universal peace brought by Jesus Christ on earth may triumph so that all peoples with one voice and one heart may repeat the angel's verse: 'Glory to God in the highest, and on earth peace; good will toward men'."

It is thus that the Right Reverend Vissarion, Bishop of Kostroma, appears to us.

In his spiritual testament he wrote: "I thank Thee, Lord, for all Thy graces shown to me throughout all the days of my life; I thank Thee for granting me life, many years of it, for the preservation of my health, for very rarely have I ailed, for well-being in external things and, above all, for spiritual favours. I express gratitude for the greatest of favours—that I was born and brought up in the bosom of the Orthodox Church, that I myself have been the teacher of future servants of the Church, that for a long time I was a priest and was considered worthy of the blessing of becoming a bishop; that with my spoken and written word I have upheld the truth that it may be learnt by all. I thank Thee, my Lord, for everything, yet I confess that I have been one of Thy unworthy servants, that I have left undone much that I should have done to the glory of Thy Holy Name and to the goodness of the Church. I confess that my personal life has been far from worthy of the name of Christian, that I have offended Thee with many great sins and that, having made monastic vows, I fulfilled them badly. But be merciful to Thy servant O Lord, do not pay me according to my deeds but judge me according to Thy Mercy." The humble words of the bishop and pastor, spoken of himself cannot obscure from us the magnitude of his soul. "He was constantly before us in his entirety, with his deeds and virtues; he often did not try to hide from us his inner mood, he expressed to us his thoughts, views, and convictions; he liked to discuss, especially lately, the questions which perturbed



Russia at the present time." It was in such anxious times, in the year of Fukushima and the first Russian Revolution that the blessed elder and pastor pastorum fell asleep in God on May 30 (old style calendar), 1905. But the spiritual heritage of Bishop Vissarion lives on in the Orthodox Church because, as Professor I. N. Korunsky wrote, "The words of Holy Vrit 'Blessed are the fruits of blessed labours' are applicable to the Right

Reverend Vissarion as well as those which follow them: 'And the root of reason is not shaken'. Personal private views on various subjects, even on subjects which are the themes of many of Bishop Vissarion's writings, will change as they have changed before, but the root of wisdom contained in his writings is not shaken. For this root rests on the firm and unyielding soil of strict Catholic Orthodoxy."

ANATOLIY VOLGIN



## Theology and the Cognition of God

*"The Son of God is come, and hath given us an understanding, that we may know... the true God..." (1 Jn. 5, 20).*

The function of divinity schools is to teach what is known about God. The science of God is known as "theology".

It would seem as though there is no difference between theology and the cognition of God since the object of both is the knowledge of God. However, essentially there is a certain difference, one might even say a significant difference, between theology and the cognition of God.

What, then, is theology? And what is the cognition of God?

Theology (θεολογία) is a scientific discipline about God and faith in Him. Everything which, in principle, bears on religion, is the object of theology. The aim of theology is to produce systematic, scientific knowledge of God and of the basic truths of religious faith. The task of theology as a science is to give a scientific elucidation, ground and justification of faith in God, of the divine being and attributes and of the basic truths of religious faith.

The cognition of God (θεογνωσία) is knowledge of God obtained not so much by means of theology as by means of divine revelation and directly,

by means of personal, immediate perception. The cognition of God existed prior to and independently of theology. Man had knowledge of God, obtained through revelation or directly, long before the appearance of theology and its elaboration as a scientific discipline.

The rudiments of increasingly profound, systematic meditation on God and on religious questions are found in ancient Greek philosophy. The term "ἡ φιλοσοφία θεολογικὴ" is first found in Aristotle. Later this term was accepted by the Holy Fathers and other writers of the Church. The beginning of scientific, critical research into and substantiation of the Christian faith can be traced back to the middle of the II century, when representatives of pagan philosophy began writing special essays in which they attacked Christianity, denying its truth. Then it was that scholarly Christians well versed in philosophy came to the fore to prove that Christian doctrine was, on the contrary "ἀληθινὴ καὶ τελεία γνῶσις" (true and perfect knowledge). In Alexandria, Jerusalem, Antioch and other places, Christian schools were founded in which was taught the knowledge of God. As time went by, theology as a science was gradually developed and elaborated; various theological disciplines became differentiated until at this

present time they number more than thirty that fall into four groups: exegetical theology, historical, systematic and practical.

If then theology and the cognition of God, being such closely interrelated subjects, are nevertheless different concepts, then we are faced with the question: what are the relations between them? Are they mutually exclusive or do they presuppose and complement one another? Here, indeed, is the main theme of this paper.

There are two ways of obtaining knowledge on any subject: the theoretical and practical. Theoretical knowledge we obtain through science; practical—through immediate personal experience. Theoretical knowledge is indeed valuable and essential, but it is only of full value when it is applied. This is probably what the ancient sage Socrates had in mind when he said that knowledge is virtue. This means that knowledge should manifest itself in works, in *good, moral* works. Dry, theoretical knowledge does not of itself serve any useful purpose and therefore does not in itself represent any practical or moral value. The same thing can be said of our knowledge of God. Knowledge of God can be obtained in two different ways: theoretically or by way of personal, immediate experience. Theoretical knowledge of God is given by theology, but we can come to know God quite apart from theology: directly. It is quite possible for people to have great theoretical knowledge of God and the faith, to be learned theologians, and still not feel God in their own lives, whereas, on the other hand, it is equally possible for people with no theoretical theological knowledge to come to know God. They come to know Him through the heart, by means of communion with Him. They have tasted and seen that "the Lord is good" (Pss. 34, 8). Knowledge, obtained by way of personal experience, is always more profound, vital and powerful than theoretical knowledge. As Philo said long ago: "He who has once experienced something knows it to an exceptional degree." Let us take an example. Theoretically, the following definition of the concept of "mother" is perfectly correct: "A mother is a being who gives

birth, who from herself gives life to another being like herself". Yet, however correct this definition may be, the knowledge it gives us about the mother cannot be compared to that knowledge which all people have of their own mother, of that being whose beloved form was the first we saw when our eyes opened upon the world, whose breasts gave us suck, in whose maternal arms, to the sound of whose soft singing, we sweetly fell asleep. Something very similar can happen with our attitude to God: we can acquire theoretical knowledge about Him, but we can also come to know Him personally. Thus there is an essential difference between these two ways of obtaining knowledge. It is one thing, for instance, to arrive by way of philosophic arguments at a conception of God and His attributes: that He is absolute, one, immaterial, all-powerful, etc. — and it is quite another to know Him through personal experience, through direct communion.

We come to know God first and foremost by the heart, not by the senses or by reason. The heart — understood, of course, not in its symbolic, spiritual, nor in its literal (anatomical) sense — is, according to the Holy Scriptures, the centre of our spiritual life and the repository of our spirit. From the point of view of Holy Writ, the heart is not only the province of sentiments, as it is normally assumed to be today, but also of the mind, and of the will. In this way mind and reason work through the heart: "The fool has said in his heart, There is no God" (Pss. 14, 1). Knowledge is also the province of the heart: "Yet the Lord hath not given you an heart to perceive... unto this day" (Deut. 29, 4). "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Mt. 9, 4). In this way, the heart has a part to play in the intellectual life of man as a factor "in the sphere of gnosiology and more particularly in the sphere of the cognition of God."

In the sphere of positive cognition the method of cognition is sensual experience, observation, judgement, consideration and the logical drawing of conclusions. This method, however, proves unreliable and inappropriate in the



phere of the cognition of God. Here the accepted gnosiological method is faith and immediate perception, immediate conviction: "for we walk by faith, not by sight" (2 Cor. 5, 7). In the sphere of the cognition of God, faith precedes knowledge: "For he that cometh to God must believe that he is" (Heb. 11, 6). And we believe and are sure that thou art that Christ, the Son of the living God" (Jn. 6, 69). Faith helps us to discover that to which reason cannot come by its own methods and which is not susceptible to sensual experience, for "through faith we understand" (πιστεύομεν) (Heb. 11, 3).

On this basis, St. Augustine, Anselm of Canterbury and others accepted faith as a method of the cognition of God, an acceptance formulated in the words: *credo ut intelligam* — "I believe, that I may understand." St. Augustine also admits that in the cognition of God faith precedes knowledge. Defining the purpose of theology, he writes: "*Ut ea quae dei firmitate jam tenes, etiam rationis luce conspicias*", i. e., to perceive in the light of reason what you already hold in the firmness of faith.

While maintaining its priority in the sphere of the cognition of God, faith does not fundamentally deny the participation of reason. The part played by reason is, however, secondary, auxiliary: to illumine, to confirm, to elaborate concepts, to formulate, to put forward arguments and substantiations and to systematise. Faith which totally ignores reason risks degenerating into superstition, but faith founded on reason alone is in danger of being confuted by that same reason.

In principle there can be no contradiction between faith and reason. This was noted by St. Thomas Aquinas who wrote: "It is impossible that the revealed truth of faith should be contrary to those principles which the reason can apprehend by natural means (*quae ratio naturaliter cognoscit*)". However, even if the auxiliary participation of reason is not excluded from the sphere of faith, in the sphere of sensual cognition, where it is reason that has the priority, the presence of faith is not to be excluded. According to Fechner's vivid simile, it bears reason on itself as the waves bear a boat.

According to St. James, our reason is not the final foundation of cognition. He argues that we perceive many truths not on the basis of purely logical and scientific arguments, but because we are directly convinced of them and because we believe in them. This same thought was formulated still more clearly and convincingly by the Bulgarian Professor Dr. Kazandzhiev: "Objective authenticity, on which all knowledge is based, is, in the last analysis, founded on faith. This authenticity is nothing more or less than the direct experience of logical necessity. And although logical necessity is conditioned by concepts and their relations one to another, or, in other words, it depends but on logical and empirical motives, it is not itself subject to any further objective proof." And "consequently, the ultimate foundation of objective truth is irrational in character". We perceive manifest truths and axioms thanks precisely to the fact that they are manifest. Therefore none and nothing is able to dissuade us from believing in that of which we have direct evidence. To attempt to prove the truth of the laws of logic by the help of which we obtain knowledge amounts to the same thing as trying to raise oneself up by the hair of one's own head. "Belief in our own existence and in the existence of the exterior world", wrote a Bulgarian professor, the late Archimandrite Dr. Evfimiyy, "is, together with the belief that our feelings and logical thought are not deceiving us, the basis of our scientific knowledge." In this way, as we see, reasonable knowledge in its ultimate foundation passes into faith, and faith, in its turn, passes into knowledge.

How is the gnosiological process realised in the sphere of the cognition of God? God exerts an influence on man, on his spirit, on his "heart". The human heart receives this influence as a wireless receives radiowaves. The will, in its turn, switches on a special receiving section, intuition (contemplation), and only then does reason go into action, operating with the material it has thus obtained and transforming (reworking) it into ideas and knowledge. The question remains: does knowledge obtained in this way really represent an objective value? Even as, in

the sphere of scientific knowledge, the evidence and conviction carried by the facts and logical necessity force us to accept the knowledge obtained, so in this case directly experienced evidence forces us to accept it as truth. As in the sphere of scientific knowledge we subject the truth of the knowledge we have obtained to some kind of control, so in the sphere of the cognition of God we — again by inner experience — control the truth of our perceptions. As in the sphere of positive knowledge the cognizant subject grows in knowledge and experience, so in the sphere of the cognition of God does man grow in knowledge and experience. Furthermore, in proportion to his spiritual growth his intuition, i. e., his ability to perceive spiritual truths, is strengthened, and together with this his conviction also grows and is strengthened. In this way, the cognizant subject acquires conviction not only with regard to the ontological reality of God, i. e., to the real existence of God, but also obtains a certain knowledge of God, of His attributes: we really do “taste” and “see” what He is like (Pss. 34, 8).

To conclude our thoughts on the question of the relationship between faith and reason—these two legitimate methods of cognition—one has priority in the sphere of the cognition of God, the other in the sphere of the positive sciences.

These two ways of knowledge find their justification in the twofold nature of man in the existence of a spiritual and a sensual reality. However, there is no contradiction between these two methods, and they are not only not mutually exclusive, but mutually auxiliary. And this is because, in the sphere of scientific knowledge, as we have seen, *knowledge brings us to faith and is founded on faith, whereas in the sphere of the cognition of God, faith brings us to knowledge, for “through faith we understand”* (πίστεϊ νοοῦμεν) (Heb. 11, 3).

True cognition of God is to be achieved on certain conditions. Here we will make special mention of the most important.

(a) *Belief in God and His existence.* Belief in God is the first and most important condition (*conditio sine qua*

*non*) for the cognition of God. He who comes to God with the desire to know Him must first and foremost believe that God is (Heb. 11, 6). It follows that belief in God is the basis of cognition of God.

(b) *The healthy and normal spiritual structure of the cognizant subject.* Essential pre-requisites for the acquisition of positive knowledge are a sound mind, logical thought, health and normal sensory organs. For the cognition of God it is essential that the spirit should be sound and the heart perceptive. Religious feeling is a natural manifestation of the spirit. However, it presupposes a healthy bodily and spiritual structure. Even as unsound senses (as, for example, with the colour blind) or a sick mind (as in various types of psychic illnesses) cannot but serve as a hindrance to correct scientific cognition, in the same way the various diseases of the spirit are an obstacle to true cognition of God. In the sphere of religious experiences there are all kinds of pathological manifestations such as *mania religiosa*, *idée fixe*, pathological mysticism, etc. It is only people of sound mind and feeling who are capable of achieving true cognition of God. The early Christian scholars were sober people, clever and well-grounded in philosophy. Such were St. Justin Martyr, Clement of Alexandria, Origen, St. Athanasius the Great, St. Augustine, St. Basil the Great. The chronicles of the life of St. Basil tell us that he was the most educated man of his time. He was possessed of great knowledge, like a ship loaded to the hatches with treasure.

(c) *A Pure Heart, a Holy and Virtuous Life.* The heart, as we have already noted, is the principle organ by which we obtain cognizance of God. To be capable of perceiving divine truth, however, it must be morally pure. Even as the marred surface of a mirror cannot give a true reflection of any object, so a defiled heart cannot know God. As infected eyes cannot see the light, even so the inward eye (the eye of the heart) if it be infected with sin, cannot see God. That is why the Lord said: “Blessed are the pure in heart: for they shall see God” [i. e., shall know God] (Mt. 5, 8). And this is perfect



natural. God is absolute holiness. It is impossible for a man lost in sinful uncleanness to be in communion with the All-Holy God. Like perceives like (Plato). "But the natural man [that is the sensual man who lives and thinks according to this world, B. N.] receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14).

Institutes of higher education (universities and academies) uphold the venerable tradition of granting various earned titles such as "candidate", "master" and "doctor" to people who have achieved a high standard of learning and made outstanding contributions to the development of various fields of scholarship. The Catholic Church of Christ has, in the course of its almost two-thousand years' existence, granted the title of "theologian" to only three of Her members: to St. John the Apostle, Evangelist and Theologian, to St. Gregory of Nazianzus and to St. Simeon the New Theologian, because these three achieved the highest degree of perfection in the knowledge of God and penetrated most profoundly into the meaning of the divine dogmas. How did they achieve this high gnosis (knowledge)? First of all, as a result of purity of heart and of holiness of life!

We know, for instance, from the tradition of the Church that St. John the Apostle was a virgin. As such he is sung in the hymns of the Church: "O theologian, virgin..." (Gloria sung at Vespers on September 26), "Great, O virgin, are thy..." (Kontakion for the same day). Like a high-hovering eagle he flew up in the strength of his chastity on the wings of the knowledge of God and perceived the divine logos in the heart of the Father, passing on to us the wondrous theology reflected in his Holy Gospel and his Catholic epistles. The same apostle writes: "And hereby we do know that we know him, if we keep his commandments" (1 Jn. 2, 3).

The second ecumenical "doctor" of theology — St. Gregory of Nazianzus, penetrated the mysteries of the Triune nature of the Godhead because he was a man of saintly life. In the words of

St. Gregory himself "it is not given to everyone to philosophise about God, because the only people able to do this are those who spend their life in contemplation of God, who are *pure in their life* or who endeavour to *purify* their soul and body." Or, as the same Holy Father says in another context: "If you wish, in the course of time, to become a theologian... observe the commandments and do not depart from the orders (of the Lord), because deeds, like steps, lead to contemplation (the cognition of God)."

The third generally accepted ecumenical "theologian" — St. Simeon, achieved the heights of theology in the same fashion. He writes: "First it is necessary to *cleanse* the vessel of all impurity, and only then to pour in the sacred oil (knowledge)." Other Holy Fathers of the Church who achieved higher cognition of God are much of the same opinion, among them — Sts. John Chrysostom, Basil the Great, Isaac Syrus, John Climacus. Here we will quote two of them. St. John Chrysostom says: "An impure life hinders the understanding of high truths." And St. John Climacus maintains, still more clearly and categorically: "The first principle of theology is purity in perfection", and again: "Virtue makes a theologian of you." One Russian hierarch who died not long ago considers that "there is a direct proportional relationship between true cognition of God and chastity." We know from the life of the patron-saint of the Sofia Theological Academy, St. Clement of Okhrid, that he, too, sought and found the highest wisdom by this method. In the Service dedicated to him we sing: "Being the pure mirror of God, O bishop, thou didst attain the highest philosophy..." (versicle to the 50th psalm, Mattins).

Even people of no learning such as St. Antony the Great and other Holy Fathers have by their purity of heart and the sanctity of their lives been found worthy to achieve the highest cognition of God.

d) *Love of God*. The success of any undertaking is largely conditional upon our personal attitude, the inclination of our heart, our devotion, our love. It

is the same with knowledge. Many scientific discoveries have been made, many scholarly insights achieved as the direct result of the love between the cognizant subject and the object. And the more a person loves the object of cognition, the more the latter yields up its secrets, its very self into his hands. All the more does this happen in the sphere of the cognition of God. He who has come to love God with all his heart is he to whom God reveals himself. "He that loveth me", says the Lord, "shall be loved of my Father, and I will love him, and will manifest myself to him" (Jn. 14, 21).

St. John the Evangelist and Theologian was totally devoted to the Lord and loved him wholeheartedly, intensely. To this love the Lord, too, responded with His divine love; St. John was "the disciple whom Jesus loved" (Jn. 21, 20). It was as a direct result of this greater love that God illumined him with the light of the cognition of God more than the other Apostles.

In his first Catholic epistle, the Apostle of love writes: "...and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 Jn. 4, 7-8). The fruits of the knowledge of God are first and foremost: freedom (emancipation), eternal life and salvation.

*Emancipation.* All knowledge leads to emancipation and the fruit of knowledge is freedom. "And ye shall know the truth", Christ tells us, "and the truth shall make you free" (Jn. 8, 32). What, though, is the link of cause and effect between knowledge and freedom?

The knowledge of the exterior, natural world and its laws emancipates us from the limitations imposed upon us by natural forces. Primitive man, for instance, was not well-versed in the forces and laws of nature. He feared them, feeling himself powerless, overawed and panic-stricken by the vastness of nature and destructive elements. Knowledge, however, helped him to free himself from this fear and to enter into dominion over these forces. By making use of the knowledge he has obtained through the natural sciences, modern man has already to a considerable degree achieved dominion over time

and space. Having thus fulfilled the primordial commandment of God, armed in the strength of knowledge, man is truly beginning to have dominion over the earth (Gen. 1, 28). Consequently, positive, scientific knowledge of the exterior, physical world makes a man physically free.

The humanitarian and sociological sciences give knowledge of man. True knowledge of man will correctly interpret his position in society and his relation to his fellows. The word of God teaches, and sociology admits that all men are of the same natural origin and, therefore, are heirs to equal rights and responsibilities; they are all brothers amongst themselves, that there are neither masters nor slaves. Christ has made us free indeed (Gal. 3, 1) and we have all been called into liberty (Gal. 5, 13). In Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3, 28). In this way, in the light of this knowledge of man, all kinds of slavery must vanish, together with all kinds of discrimination and exploitation of man by man. Consequently, the fruit of true, genuine knowledge of man is social and political freedom.

There is, however, a slavery more onerous than any political or social servitude: spiritual and moral enslavement to sin. With what profound insight St. Paul the Apostle expressed the slavery of sin! Together with the law of goodness he sees another law in his members, warring against the law of the mind and bringing him into captivity to the law of sin. Horrified by this terrible moral duality, by the power of sin, the apostle exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7, 24). Who, indeed, shall deliver us from this terrible enslavement to sin? First of all, we shall be delivered by the knowledge of God and His law, and then by our own efforts in the struggle against sin and the all-powerful grace of God which gives us strength for the struggle (2 Cor. 12, 9).

True knowledge of God really does lead to full, absolute moral freedom, because he that knows God "keeps His



commandments" (1 Jn. 2, 3). "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him" (1 Jn. 3, 6). Neither can a man be sinful if he knows God, if his "delight is in the law of the Lord; and in His law doth he meditate day and night" (Pss. 1, 2). "They that seek Him with the whole heart [in order to know Him., *B. N.*] do no iniquity" (Pss. 19, 2-3). "They walk *at liberty* [i.e., they are morally free, *B. N.*]... for they keep the precepts of the Lord" (Pss. 119, 5). Moral liberty is the most perfect and absolute precisely because it is the fruit of the knowledge of absolute truth, of God (cf. Jn. 8, 32).

*Eternal life.* From time without mind man has tried to discover the secret of life, "the nectar", "ambrosia", "the living water", "the elixir" of life, which would help him attain to immortal life, because observation and experience show us that in this world all things come to an end. Man is born and dies. The flower grows, blooms, withers and also dies. Nevertheless, in spite of all this, man is endowed with a strong and unconquerable desire for eternal life.

The word "life" in its basic sense (ζωή) is one of the most frequently used in Holy Writ, particularly in the New Testament. *Eternal life* is one of the most important elements and one of the basic truths in the Gospel of the Lord Jesus Christ and His Holy Apostles.

"I am the way, the truth, and the life" (Jn. 14, 6), Christ declares. "I am the resurrection, and the life" (Jn. 11, 5). "In Him was life; and the life was the light of men" (Jn. 1, 4). "I am come that they might have life, and that they might have it more abundantly" (Jn. 10, 10). The basic theme of the glorious speech of Christ at Capernaum about the bread which comes down from heaven is, precisely, eternal life (Jn. Chapter 6). This life was passionately desired by the Lord's hearers and by the Apostles. St. Peter expressed this aspiration for all of them when he said: "Lord, to whom shall we go? Thou hast the words of eternal life" (Jn. 6, 68). Many million human souls are still thirsting for eternal life. But the question remains:

how are we to attain to that life? There are several ways: by faith in Christ as the Son of God — "He that believeth on the Son hath *everlasting life*" (Jn. 3, 36), by communion with the Lord and Giver of life through the Eucharist: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jn. 6, 53); by keeping the commandments of God (Mt. 19, 17), by good deeds: "And shall come forth; they that have done good, unto the resurrection of life" (Jn. 5, 29) and, finally, by way of the cognition of God: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, Whom thou hast sent" (Jn. 17, 3).

How, though, is it possible, to obtain eternal life by means of the cognition of God? Here we might put the question in another way: what causal dependence exists between the process of the cognition of God and the obtaining of eternal life? The cause consists of the fact of knowledge. "Knowledge is power"; by the act of cognition, as we have already noted, the subject establishes the closest possible contact with the cognoscendum (the object of cognition). Consequently, being in such contact with God Himself, the Source of life, we thereby become partakers of eternal life. Also, we know God through His word, which is "spirit" and "life" (Jn. 6, 63). And if the human word is on occasion endowed with power to inspire wavering soldiers to a decisive effort, if but one single word has power to recall to life someone who is mortally sick or to comfort, calm and give hope, how much more power has a word proceeding from the very source of life, the mouth of God (Mt. 4, 4).

*Salvation.* Salvation in the Lord is, from the Christian point of view, the chief aim of man. It is the crown of our highest aspirations, "for what is a man profited, if he shall gain the whole world, and lose his own soul?" (Mt. 16, 26). God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2, 4). It is understandable that, together with the knowledge of the truth, salvation will be attained. Christ came "to seek and to save that which was lost" (Lk. 19, 10), and "that the world through Him might



be saved" (Jn. 3, 17). But He also came to give "us an understanding, that we might know Him that is true" (1. Jn. 5, 20). There the connection between salvation and cognition leaps to the eye.

The conclusion from all we have said here is this:

Theology is the science of God and of the dogmas of the faith. It gives a scientific (reasonable) elucidation and justification of faith in God and religious truths. The cognition of God, on the other hand, is an activity which bears a more direct relationship to a knowledge of God arrived at by means of faith, by means of inward, direct perception. In principle, there is no contradiction between theology and the cognition of God, neither are they mutually exclusive. Theology, however, if it is understood and directed wrong, can turn into an arid doctrine, a kind of religious philosophy or even a secularistic science of religion as a historical phenomenon, quite unconnected with the question of God and of the cognition of God. Christianity, and particularly Orthodoxy, is not just a doctrine, but life according to God's will and in God. The words of the Lord are "spirit" and "life" (Jn. 6, 63). For this reason the Christian teaching on God, and particularly Orthodox teaching, must also be spirit and life and not just theory. It must put down its roots in faith (faith as the true profession of God and as complete certainty of God's existence) and seek, through grace, to make life bring forth fruit. If, as Sokrates said, knowledge is virtue or, in other words, is in itself a moral value,

and makes (or should make) a man virtuous, then this is still more relevant for theology as a science, which should make man virtuous, righteous and holy. There was a time in the Middle Ages, when philosophy was considered (and at that time really was) *ancilla theologiae* ("the handmaid of theology"). At the present time theology ought to be *ancilla theognosis* ("the handmaid of the cognition of God"). It should become the basic characteristic feature of our theology, which should have its essence in the awareness that Orthodoxy is primarily and essentially, in the words of the late Professor Dr. N. N. Glubokovsky, *life* according to the will of God and in God.

So, theology should lead to real and true cognition of God, but theology cannot be the cognition of God taken together with the supreme aim of our existence, that is, the inheritance of eternal life and salvation in the Lord.

This is the sacred and lofty task to which he who loves God and wishes to know Him should consecrate all his forces and all his life. Especially should it be the task of every theologian in the spirit of traditional Orthodox theology, in the spirit of the teaching of the Holy Apostle St. John the Divine, the first true and All-Christian theologian, and the heavenly patron of the Leningrad Theological Academy, which today celebrates the quarter-century of its reopening.

Dr. NIKOLAY, Bishop of Makariopol,  
Rector of St. Clement of Okhrana  
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## „РАЗБОЙНИКА БЛАГОРАЗУМНАГО“

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